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ETYMOLOGICAL AND EXPLANATORY
DICTIONARY
OF
WORDS DERIVED FROM THE LATIN;
A SEQUEL

The Student's Manual.

BY R. HARRISON BLACK, LL.D.

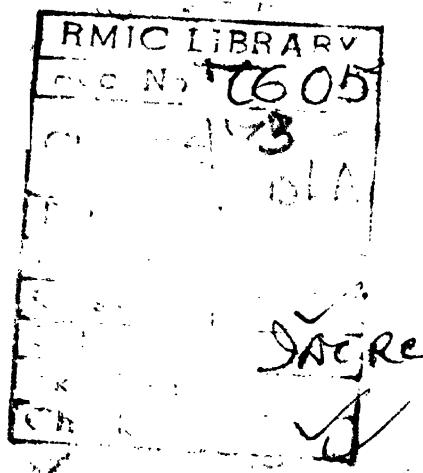
"If the custom prevailed with all instructors, which assuredly
ought to be the case, of tracing the English to the Latin language,
the utility of this work would be more generally and permanently
felt, nor would it be so readily forgotten in manhood, after the
long and fruitless pains that have been taken to acquire it in
youth." *Jones.*

THIRD EDITION.

LONDON:

LONGMAN, REES, ORME, BROWN, GREEN, & LONGMAN;
AND ADAM BLACK, EDINBURGH.

1832.



LONDON:
Printed by A. & R. Spottiswoode,
New-Street-Square.

“MANY mistakes appear to have been committed by accommodating language to philosophy, instead of applying philosophy to language; or by REASONING FROM LANGUAGE IN ITS MOST POLISHED STATE; and thus determining on the *origin* of words according to their *oldest* orthography and most prevailing significations.”
Classical Journal, vol. vii. p. 121.

For an example, read the following quotation :

“ ‘The Father *incomprehensible*, the Son *incomprehensible*, and the Holy Ghost *incomprehensible*.’ Vide *The Creed of St. Athanasius*. The English version here varies from the original. In the Latin, which was the language in which this creed was first penned, it stands thus: ‘the Father *immense*, the Son *immense*, and the Holy Ghost *immense*.’ When this translation was first made in our native tongue, the word ‘*incomprehensible*,’ was not confined to the sense it now bears, as inconceivable, or beyond or above our understanding; but it then meant ‘not comprehended within any limits,’ and answered to the original expression and notion of *immensity*.” See *Dr. Mant’s Notes on the Book of Common Prayer*, page 62.

“I am aware that etymological inferences have been laughed at from the occasional abuse of this rational exercise of our mental powers. But where is the art or science that has escaped gross perversion and misuse any more than etymology? which will, at no distant period, break through the gloom of prejudice and misconception, and, with the never-failing light of truth and reason, carry conviction to every thinking breast.

“The want of thought in many schools, is owing to the great stress which is there absurdly laid upon *memory* only: the *judgment* is consequently as little improved, after some years of memorial drudgery, as if it required no care or cultivation whatever. The consequence naturally is, that few persons retain, after five or

six years, any more of their classical lore than barely to constitute them tolerable etymologists in their own tongue, though probably not a little defective in its grammar." *Stranger's Infallible East India Guide*, by J. B. Gilchrist, LL.D.

"We are far removed from the wisdom of the Greeks when we consider Etymology as a frivolous kind of knowledge, we confound the thing with the abuse of it." See *Monde Primitif analysé et comparé avec le Monde Moderne*, par M. Court de Gebelin.

"To trace the progress of men's ideas, by means of the expressions in which they clothed them—to view terms derived from sensible objects gradually transferred to intellectual notions, and simple energies receiving their successive modifications—is highly interesting to the philosophic mind." *Letters from a Father to his Son*, p. 36.

"Men think least upon the meaning of those words which they have rote'd most frequently, and which they can repeat most fluently."—"Bacon evidently studied language profoundly and etymologically." *Crombie*.

"Words are many of them learned before the ideas are known for which they stand; therefore some, not only children but men, speak several words no otherwise than parrots do, only because they have learned them, and have been accustomed to those sounds. But so far as words are of use and signification, so far is there a connection between the sound and the idea, and a designation that one stands for the other; without which application of them, they are nothing but so much noise." *Locke on the Conduct of the Human Understanding*, Book III. chap. ii. § 7.

PREFACE

THE THIRD EDITION.

A THIRD Edition of this little Work being demanded by the Public, affords to the Author a gratifying proof of its utility, which has been more extensive than he could have hoped for or foreseen. The original idea of the Author was, that such a work might prove of much service to those persons, particularly Ladies, who, not having time or opportunity to study the Latin Language, might still be desirous of gaining some acquaintance with it on account of its forming so important a part of our own tongue; since a knowledge of the derivation of words gives a clearness and precision in the use of terms, unattainable by other means; and many words which are generally accounted synonymous will, on more attentive consideration, present very different shades of meaning:—this is observable, and of as much importance in a letter of business, as in more literary compositions.

The Author has been particularly gratified by the acknowledgments received from many Gentlemen, engaged in teaching the Classics to youth, who inform him that they have been long in the habit of employing it with great benefit to their pupils. It has also been found highly advantageous in private

families, by enabling mothers and elder sisters to assist the younger boys of a family in preparing their Latin lessons at home, by imparting to them much correlative knowledge; and even among young men pursuing their classical studies it is now considered absolutely requisite to lead them to the accurate employment of words.

It is not for a moment presumed that this Work will satisfy every inquiry relative to words derived from the Latin; indeed, it may be doubted whether any work however voluminous could accomplish this; for as Mr. Salmon justly remarks, "The great object of the etymological art is not to give an account of all words without exception; such indeed would be a preposterous idea. This art is principally commendable, as it furnishes to philosophy materials and observations for raising the grand edifice of the general theory of languages." The Author merely hopes to induce young persons to pay attention to the subject, and by the illustrations he has introduced to assist them in acquiring a habit of analyzing words, and reasoning upon the force of them.

For aid in the compilation, acknowledgement is principally due to the etymological Works of M. COURT DE GEBELIN, of N. SALMON, Mr. W. TAYLOR, Dr. JONES, and Mr. BOOTH; likewise to the Dictionaries of Synonymous Terms, by Dr. TRUSLER, Mrs. PIOZZI, and Mr. CRABB.

EXTRACTS FROM THE PREFACE TO THE FORMER EDITION.

NUMEROUS observations might be cited to prove the importance of the subject now taken in the hand, but the following perhaps will suffice.

“ C'est une vérité universellement reconnue aujourd'hui ; la cause la plus générale et la plus dangereuse de nos erreurs, de nos mauvais raisonnemens, est dans l'abus continuel que nous faisons des mots.” *Dictionnaire de l'Académie Française.*

“ Ce sont l'exactitude et le bon emploi des mots, qu'il faut considérer comme le *criterium* de la vérité ; c'est à leur caractère vague, à la manière incertaine et confuse dont on les emploie, qu'il faut attribuer les notions imparfaites, les préjugés, les erreurs et toutes les habitudes vicieuses de l'esprit.” *Cabanis.*

“ It is necessary, in all controversies and disputations, to imitate the wisdom of mathematicians, in setting down, in the very beginning, the definitions of our words and terms, that others may know how we accept and understand them, and whether they concur with us or no. For it cometh to pass, for want of this, that we are sure to end there, where we ought to have begun, which is, in questions and differences about words.” *Bacon.*

“ There is no greater impediment to the advancement of knowledge than the ambiguity of words. To this chiefly it is owing that we find sects and parties in most branches of science ; and disputes, which are carried on

from age to age, without being brought to an issue." *Reid on the Intellectual Powers of Man*, p. 1.

Of similar import to the last quotation is the remark lately made to the Writer by a clerical friend, relative to the words Unscriptural and Anti-scriptural. "Unscriptural doctrine," said he, "is that which is *not* in the scriptures; Anti-scriptural doctrine, is that which is *against* or contrary to scripture." [The prefix *un*, is from the Saxon, and means *not*; the prefix *anti*, is from the Greek, and signifies *against*, or contrary to.] "*Much needless controversy*," he continued, "*has been caused by a want of due attention to the exact meaning of these and other words.*"

"I am apt to imagine, that were the imperfections of languages, as the instrument of knowledge, more thoroughly weighed and more duly considered, a great many of the controversies that make so much noise in the world, would of themselves cease, and the way to knowledge, and perhaps peace too, lie a great deal opener than it does. The consideration of ideas and words, as the great instruments of knowledge, makes no despicable part of their contemplation, who would take a view of human knowledge in the whole extent of it." *Locke*.

"It may lead us a little towards the original of all our notions and knowledge, if we remark how great a dependence our *words* have on common sensible ideas; and how those, which are made use of to stand for actions and notions quite removed from sense, have their rise from thence, and from obvious sensible ideas are transferred to more abstruse significations; and to stand for ideas that come not under the cognizance of our senses; for example, to *apprehend*, *comprehend*, *adhere*, *conceive*, *instil*, &c. are all words taken from the operations of sensible things, and applied to certain modes of thinking. Spirit, in its primary signification is breath: — angel, a messenger: and I doubt not, but if we could trace them to their sources, we should find in all lan-

guages the names which stand for things that fall not under our senses, to have had their first rise from sensible ideas; by which we may give some kind of guess what kind of notions they were, and whence derived, which filled their minds who were the first beginners of language." *Locke*, Book III. ch. i. § 5.

"Etymology often serves to ascertain the original importance and nature of a word, to elucidate an obscure or doubtful point, and to throw an interesting and amusing light on the general laws, by which, in the subsequent application of primary or proper signs, the operations of the human fancy are regulated." *Grant*.

"Upon a right apprehension of words depends the rectitude of our notions, and in order to form our judgment right, they must be understood in their proper meaning, and used in their true sense, either in writing or speaking. For if the words of the speaker or writer, though ever so apposite to the matter, be taken in a wrong sense, they form erroneous ideas in the mind concerning the thing spoken or written of; and if we use words in a false and improper sense, this causes confusion in the understanding of the hearer, and renders the discourse unintelligible. *It ought, therefore, to be the special care and study of every one, who would have his mind furnished with the useful knowledge of things of any kind, to get a true and distinct idea of the proper sense and meaning of words, and terms of art, in which they are expressed, without which no good progress can be made.*" *Watts*.

"Of the benefit of artificial language no one will think lightly who can use it: and without contesting the metaphorical proposition — that we think by the medium of words — we are at liberty to affirm, that — words are often used without thinking; — and that *much of Education as generally managed, has a strong tendency to produce such a habit.* Old as we are we too sufficiently remember the hardships of attending to what we did not understand, and acquiring what we did not value we have a

vivid recollection of the heartlessness of storing up words without ideas, and which we could not possibly imagine to be of any use but to furnish occasions for reproach and chastisement. So much for our dulness, it may be said. — Be it so: but there are thousands in the same state." *Edinburgh Monthly Review*, Dec. 1819.

"*The proper mode of studying words is one of the most important means of knowledge. Many persons remain in gross ignorance all their lives because they are too vain or too indolent to turn to a dictionary.*" *Intellectual Patrimony*, by James Gilchrist.

"*Among the various causes of error, none is perhaps more fatal in its influence than inattention to the exact meaning of the terms which we apply in the course of our inquiries into abstract subjects; and for this reason, in particular, it is one of the first objects of a rational education to explain the just principles of grammar, and to inculcate a solicitous and unvarying attention to that correctness of expression, which cannot be violated without involving our conceptions and our arguments in obscurity.*" *Jardine on Education*.

INTRODUCTION.

IN order to understand the plan of the following Work, it is requisite the Reader should observe it is divided into **TWO PARTS**.

In "the First Part," a list of Latin words is given, to which is subjoined the English words that are derived from them. "Thus one leads to the knowledge of many, as a cluster of leaves or flowers is acquired by only seizing the stem on which they stand."

The object of "the Second Part" is to present an *alphabetical* list of English words, derived from the Latin, with their Etymology and Definition; and to point out the value of the Prepositions which enter into combination with other words; to do this with more effect the words so compounded are contrasted with such as are generally considered synonymous.

The attention of the Reader is requested, **FIRST**, to the Particles (Prepositions) derived from the Saxon, and which enter into the composition of our most familiar words; and, **SECONDLY**, to the Synopsis of the Latin Prepositions.

"He who wishes to obtain easily a proper knowledge of any language ought to familiarize himself with the preposition or prepositive particles prefixed to the primitive words; and with the different terminations of which the primitive words are susceptible." *Booth.*

FIRST.—Of the particles derived from the Saxon there are many which are never employed out of composition, and which have, therefore, been termed inseparable prepositions.

A, signifies on or in, as *a-foot*, *a-shore*, *a-bed*; that is, on foot, on shore, in bed. Sometimes it converts a verb into an adjective, as *a-sleep*, *a-wake*, *a-thirst*.

After, denotes posteriority of time, as *after-noon*, *after-times*.

Be, is said to signify about, as *be-sprinkled*, *be-stir*; that is, stir about. *Be*, also, seems to signify for or before, as *be-speak*; that is, speak for, or speak before.

En or *em*, is often confounded with the Latin *in*, and French *en*. *En* is the usual termination of a Saxon verb, as *height-en*, *length-en*, from *height*, *length*; it is also used as a prefix, giving to a word the force of a verb, as *en-able*, that is, to make able; *en-courage*, to make courageous, to inspire courage; *en-rage*, to put in a rage; *em-bitter*, to make bitter. In the word, *en-lighten*, it is both prefix and termination.

For, implies negation or privation, as *for-bid*, *for-sake*; that is, not bid, not seek.

Fore, signifies before, as *fore-see*; that is, see beforehand: *fore-foot*, *fore-father*; the opposite is hind, as *hind-foot*.

Gain, is a contraction of against, as *gain-say*, or contradict.

Mis, denotes ill, defect, or error, as *mis-take*; that is, take wrongly. This word is said to be derived from the Saxon *mis*, or Gothic *missa*, a fault or defect; hence, probably, the English *to miss*.

Over, denotes eminence or superiority, as *over-come*, *over-throw*, *over-look*: it also signifies excess, as *over-hasty*, or too hasty. Figuratively, *over-hear*, *over-take*.

Out, signifies excess or superiority, as *out-do*, *out-run*.

Un, before an adjective, denotes negation or privation, as *un-worthy*, not worthy: before verbs, it denotes the undoing or destroying of the energy or act, as *un-say*; that is, retract what you have said.

Up, denotes motion upwards, as *up-start*; rest in a higher place, as *up-hold*; sometimes subversion, as *up-set*.

With, signifies against, as *with-stand*; that is, stand against; from or back, as *with-hold*, that is, hold from or back; *with-draw*, or draw back.

Under, implies inferiority or defect, as *under-do*, *under-sell*. Figuratively, *under-go*, *under-standing*, *under-take*.

SECONDLY. — Prepositions from the Latin.

A, *ab*, *abs*, from or away, as *a-vert*, to turn from or aside; *ab-duce*, to lead from; *abs-ent*, being from or away.

Ad, *ac*, *af*, *al*, *ap*, to or at, as *ad-here*, to stick to; *ac-company*, to be company to; *af-fix*, to fix to; *al-lot*, to lot to; *ap-pertain*, to pertain to.

Ante, before, as *ante-cedent*, going before.

Circum, about, as *circum-spect*, looking about.

Con, *com*, *co*, *col*, *cor*, (for *cum*), with or together, as *con-dole*, lament together; *com-motion*, a motion with (others); *co-operate*, work together; *col-league*, one leagued with (another); *cor-relative*, relative with (another).

Contra, against, as *contra-dict*, speak against.

De, down or from, as *de-ject*, cast down; *de-part*, part from.

Di, *dis*, asunder, as *dis-tract*, draw asunder. In many words *dis* seems to denote something stronger than mere negation or privation, as *dis-inter*; that is, take out of the grave; *dis-please*, that is, give pain.*

* “As *un* commonly undoes or takes away, so *dis* denies or divides. Some verbs admit either primitive. For, though while one generally takes away a positive action, and the other communicates a negative one, the ideas must nearly coincide; yet, no less certainly may they often be discriminated, *un* commonly denoting the literal, and *dis* the figurative privations. Thus to *un-people*, *un-burden*, *un-cover*, is literally to remove the people, the burden, the cover; whereas, to *dis-people*, (or

E, *ec*, *ef*, *ex*, out of, as *e-ject*, cast out; *ec-centric*, from the centre; *ef-face*, to put from the face; *ex-clude*, shut out.

Extra, without, beyond, out of, as *extra-vagant*, wandering beyond.

In, written also *ig*, *il*, *in*, and *ir*, has three meanings;

1. In, into, as *in-flux*, a flowing in; *in-sight*, a seeing into; *im-press*, to press in. — 2. Not, as *ig-noble*, not noble; *il-legal*, not legal; *im-moral*, not moral; *in-active*, not active; *ir-regular*, not regular. — 3. An intensive signification, as, *inveterate*, *impetuous*.

Inter, among or between, as *inter-vene*, come between.

In *inter-dict*, or forbid, it has a negative effect.

Intro, within, as *intro-duce*, lead in.

Ob, in front of, either by way of opposition or precaution, as *ob-object*, cast against; *ob-viate*, to meet in the way.

Per, through, throughout, thoroughly, as *per-vade*, pass through; *per-fect*, thoroughly done.

Pre, before, as *pre-pare*; that is, to make ready before hand.

Post, after, as *post-script*, written after.

Pro, forth, forward, as *pro-mote*, move forward; *pro-duce*, bring forth.

Præter, past or beyond, as *præter-natural*, beyond the course of nature.

Re, again or back, as *re-print*, print again; *re-pay*, pay back.

Retro, backwards, as *retro-grade*, going backwards.

Se, apart or without, as *se-duce*, to lead aside.

Sub, *sup*, under, as *sub-scribe*, write under; *sup-press*, to press under.

Super, above or over, as *super-add*, add over or above.

Trans, or *tra*, signifies over or beyond, as *trans-gress*, go

depopulate,) to *dis-burden*, to *dis-cover*, are the figurative opposites of, to people, to burden, to cover. We *un-close* our lips in order to *dis-close* or *dis-burden* our minds. — *Un-armed* denotes simply without arms; *dis-armed* denotes the privation of arms." *Grant*.

over or beyond ; it also denotes from one place to another, as *trans-plant*, *trans-pose*.

Ultra, beyond, as *ultra-marine*, beyond the sea.

The Author having been requested to point out the best method of employing this work in instructing Youth, recommends that Pupils should be directed to select different Roots, and then to add the various PREFIXES which are usually employed with them, as for example, from the Latin word

FER-O, I bear, or, I carry.

Fer-ry, to bear over.

Fer-tile, able to bear, produce.

Fer-til-ize, to make able to bear.

Con-fer, to bear with, or together.

De-fer, to bear from, or off.

Dif-fer, to bear asunder.

Pre-fer, to bear before.

Re-fer, to bear back.

Trans-fer, to bear across.

Suf-fer, to bear under.

These are again capable of receiving several affixes or terminations.

Con-fer-ence, bearing (the mind, or talk) together.

Circum-fer-ence, bearing (a line) around.

De-fer-ence, bearing (the mind) down.

Dif-fer-ence, bearing asunder.

In-fer-ence, bearing (opinion) in.

Pre-fer-ence, bearing (sentiment) before.

The remarks relative to the Prepositions, in page 44, should be particularly considered.

In like manner from the Latin word PON-O, I place, POS-ITUS, placed ; we have the following list :—

Ap-pos-ition, the placing to.

Com-pose, place with.

Com-pos-ition, the placing with, or together.

- Com- pos-it-or, one that puts (letters) together.
 Com- pos-er, one that puts (music) together.
 De- pose, place down.
 De- pon-ent, the person that places down.
 De- pos-it, the substance which is placed down.
 De- pos-ition, the words which are placed down.
 De- pos-it-ory, the place where a thing is put.
 De- pos-it-ary, the person with whom a thing is placed.
 Ex- pose, place out.
 Ex- pos-ition, the placing out.
 Im- pose, place in, or on.
 Im- pos-ition, the placing in, or on.
 Op- pose, place against.
 Op- pos-ition, the placing against.
 Op- pon-ent, the person that is so placed.
 Pre- pos-ition, that which is placed before.
 Pro- pose, place forth, or forward.
 Sup- pose, place under.
 Trans-pose, place across.

See also this word "PONO," in page 29, 30.

Thus the modern English language may be considered as comprising Two Languages;—the vulgar tongue, — and the classical or literary and scientific language.

The *First* chiefly formed of monosyllabic words from the Saxon, and the *Second*, principally of compound words of two or more syllables from the French, Latin, or Greek.

Almost every word composed of two or more syllables may be translated by old English or Saxon words, equalling in number the syllables of the compound word: as for example; —

- Ab-ject, cast down.
 Ab-lution, the washing from.
 Ab-rupt, broken from.
 Ab-solve, loose from.
 Abs-tract, drawn from.
 Ad-apt, fit to.

Ad-here, stick to.
Ac-junct, joined to.
Ad-vent, coming to.
Ad-vert, turn to.
Circum-ambulate, walk round.
Circum-ference, bearing round.
Circum-fluent, flowing round.
Circum-navigate, sail round.
Circum-spect, looking round.
Circum-stance, standing round.
Co-equal, equal with.
Col-lapsed, fallen together.
Com-mission, a sending with.
Con-cur, run together.
Cor-respond, answer with another.
De-cline, bend under.
Dif-fer, bear asunder.
Di-gress, step aside.
E-ducate, lead out.
Ef-fulgence, shining out.
Ex-ceed, move out.
Ex-port, carry out.
Im-port, carry in.
In-spire, breathe in.
Ob-ject, thrown in front.
Per-ambulate, walk through.
Pre-cede, go before.
Pro-ceed, go forth.
Re-cede, go back.
Sub-ject, cast under.
Suc-ceed, go after.
Suf-fer, bear under.
Sup-plicate, bend under.
Super-scribe, write upon.
Trans-port, carry across.

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Shillings and Sixpence,*

THE STUDENT'S MANUAL:

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OF WORDS DERIVED FROM

THE GREEK.

By R. HARRISON BLACK, LL.D.

“ So many of our most expressive words are derived from the Greek, that without some knowledge of that language, or at least of the compounds adopted from it, we lose all the beauties and ingenuity of our terms of art or science; which for want of the interesting associations which a knowledge of their origin would create, appear to us a mere jumble of letters unmeaningly put together, and of arbitrary sounds.”

*** The utility of this little book is, that it not only explains the signification and intention of the numerous terms derived from the Greek already employed in the English language, but from the manner in which these are exhibited, a ready comprehension may be gained of numerous other terms of Science and names of instruments which may be hereafter adopted into the English language.

For example, ΠΑΝΕΜΑΘΙΑ, the title given to a course of Lectures recently delivered in London by an Oxford gentleman. The sense of this word may be ascertained by reference to the words *Pan-orama*, *Eu-phony*, and *Mathematics*.

Specimen of the Work.

PART I.

ANTHRŌPŌS, Ἀνθρωπος, *man*.

ANTHROPO-PHAGI, φαγω, *phagō*, I eat. Cannibals or men-eaters.

Mis-anthropy, μισεω, *misēō*, I hate. Hatred of mankind.

Phil-anthropy, φιλεω, *philēō*, I love. Love of mankind.

The-anthropos, θεος, *thēōs*, God. A title of our Saviour, being God and man.

ARCHĒ, Ἀρχη, *government*. — ARCHŌS, Ἀρχος, *a chief*.

A-N-ARCHY, α, α, not, without. Want of government.

Chili-arch, χιλιοι, *chiliōi*, 1000. A commander of 1000 men.

Gene-arch, γενεα, *gēnēa*, a generation. A chief of a tribe or family.

Hept-archy, ἑπτα, *h-ēpta*, seven. A government under seven chiefs.

Hier-archy, ἱερος, *h-iērōs*, holy. An ecclesiastical government.

Mon-archy, μονος, *mōnōs*, one. A government under one chief. *Anti-mon-archial*; against government by a single person.

Myri-arch, μυριας, *urias*, 10,000. A commander of 10,000 men.

Olig-archy, ολιγος, *oligōs*, few. The form of government in which the supreme power is placed in the hands of a few.

Patri-arch, πατηρ, *patēr*, a father. The ruler of a family or tribe.

Tetr-arch, τετρας, *tētras*, four. A Roman governor over four provinces.

ÖRAMA, *Οραμα*, a scene, view.

Pan-orama, s. from *παν*, *pan*, all. A circular painting, having no apparent beginning nor end; from the centre of which the beholder views distinctly the several objects of the representation. — **Peri-strephic**, from *peristrepho*, I turn round, I turn about, (*peri*, about, and *strepho*, I turn,) is a term applied to a Panorama, which the spectator views turning round.

Di-orama, s. This *Orama* differs from the Pan-orama, in being a painting on a *flat* surface. In viewing the *Panorama*, the spectator is placed, in appearance, in the centre of the objects represented, and thus he has a view of *all* ("pan") around him. In viewing the *Diorama*, he is placed, as it were, at the extremity of a scene, and thus he has a view *across* or *through* that scene. Hence, I presume, the inventor of the term compounded it of the Greek preposition, *δια*, *dia*, through, and *orama*; though from the circumstance of there being *two* paintings under the same roof, (in the building in Regent's Park) it has been supposed the term is formed of *δισ*, *dis*, twice, and *orama*. But it is to be observed, that if several paintings of the same kind were exhibited, each painting would constitute a *Diorama*. To the first meaning, however, it must be confined when only *one* scene is presented, as in an ingenious toy made at Brussels.

Cosm-orama. The exhibition thus named consists of several distinct paintings (seen through a magnifying glass) of different places in each quarter of the world. *Κοσμος*, *cosmos*, signifies "the world."

PART II.

A-BYSS, s. from *α*, *a*, not, without, and *βυσσος*, *bussos*,* a bottom. A bottomless pit.

* From *buthos*, which also signifies "a bottom," we

Alpha-bet, *s.* from *αλφα*, *alpha*, and *βητα*, *bēta*, the first two letters of the Greek alphabet. *Alpha* is used in the scriptures to signify the first.

Amphi-theatre, *s.* from *αμφι*, *amphi*, both, (on both sides, double,) and *θεατρος*, *thēatros*, or *θεατρον*, *thēatron*, a theatre. A building of a circular or oval form, having rows of seats one above another.

Apo-calypse, *s.* from *αποκαλυψις*, *apōcalypsis*, *απο*, *apō*, from, removed from, and *καλπις*, *kalpis*, a covering; *καλυπτω*, *kaluptō*, I cover; — taking the *cover from*, is revealing, thence “Apocalypse” is the name given to the last book in the New Testament, otherwise called “The Book of Revelation.”

Apo-crypha, from *από*, *apō*, from, and *κρυφια*, *kryphia*, hidden, concealed: (*κρυπτω*, *kryptō*, I hide). The books of the Apocrypha were excluded from the list of canonical books during the first four centuries of the church — therefore *hidden from* the public. — “It is generally agreed, that these books were never admitted into the Hebrew canon; they were all composed after the sacred catalogue was closed: there are none of them to be found in Hebrew, all of them are in the Greek, except the 2d Book of Esdras, which is only in Latin. The Books of the Apocrypha are admitted to be read (in the Church of England) for ‘an example of life and instruction of manners,’ according to the language of our 6th Article, which is an expression adopted from Jerome.” *Reeves’s Bible*.

Areo-pagus, *αρειοπαγος*, *arēiōpagōs*, compounded of *αρειος*, *arēiōs*, and *παγος*, *pagōs*, “The hill of Mars,” where was held the supreme council of Athens [*αρειος*, *arēiōs*, genitive case of *Αρης*, *Arēs*, Mars, *παγος*, *pagōs*, a hill or mound]. The court of Areopagus was the most sacred and venerable tribunal of all Greece. See Acts, chap. xvii. v. 19. In this court all causes were heard in the dark, in order that the senators

have taken the prefix — *butt* — to denote the bottom or end of a thing, as when we speak of “the butt end of a gun.”

might not be influenced by seeing either plaintiff or defendant.

Euphony, *ευ, eu*, well, good. An agreeable sound, a graceful flow of words; the contrary to harshness.

Mathematics, *s.* from *μαθημα*, *mathēma*, a science. The science which contemplates whatever is capable of being numbered or measured. Mathematics are commonly distinguished into Speculative and Practical, Pure and Mixed. *Speculative Mathematics* simply considers the properties of things; and *Practical Mathematics* applies the knowledge of those properties to some uses in life.

Pure Mathematics is that branch which considers quantity abstractedly, and without any relation to matter or bodies, as Arithmetic and Geometry. *Mixed Mathematics* considers quantity as subsisting in material being; for instance, length in a pole, depth in a river, height in a tower, &c.

CRITICAL NOTICES.

“If it were known how much real information a person may gain from this ‘Manual,’ and how much more he may appear to possess by making himself acquainted with it, there would be very few persons without it. To those who have not had the advantage of a classical education, and others who are entering on its rudiments, it cannot be too strongly recommended. Ingenuity in the plan, good taste in the execution, and utility in its objects, are the characteristics of this cheap and clever little work.” *The Literary Chronicle*.

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us*, that we cannot refuse to add our approbation to the many testimonials they have received from the Literary Journals. To those who have enjoyed a classical education, these may be considered as useful *memoranda*; to others, and particularly Ladies, they will convey a great deal of useful knowledge; and some mere English readers will be surprised to find how much their native language is indebted to Greek and Latin." *Evangelical Magazine*.

"We rejoice to see that the Author has executed the present work [the *Etymological Dictionary of Words from the Latin*] with diligence, fidelity, and ability, and thus produced one of those small but eminently useful works from which the rising generation derive such incalculable advantages. From the brief examples we have given, our readers cannot fail to perceive the excellency of the plan on which this little book is constructed, and to appreciate how very useful it is calculated to be." *Literary Gazette*.

* This remark has relation to the *Student's Manual*, and *Sequel*, conjointly.

ETYMOLOGICAL DICTIONARY.

PART I.

WORDS DERIVED FROM THE LATIN,

ARRANGED UNDER DISTINCT HEADS.

A.

ACER, ACRIS*, *sharp, pungent*. — ACUO, *I make sharp*. — ACUTUS, *sharpened*.

ACRID, *acrimony, acrimonious*. — Acid, *acidity, acidulate*. — Sub-acid, *sub-acrid*. — Acute, *acutely, Acumen*.

ÆQUALIS or ÆQUUS, *equal*.

Equal, *equalize, equality, equally, un-equal*. — Equ-animity. — Co-equal. — Equator, *equation*. — Equi-lateral, *equity*. — Equi-nox, *equi-noctial*.

* When two words are found together, as *acer, acris*, or *ars, artis* (in page 3,) the first is the Nominative case, and the second the Genitive case. When English words are derived from Latin nouns, they are generally formed from the Genitive case.

A N T

AGO, *I do, or act.* — **EGI**, *I have acted.* — **ACTUS**, *acted.* — **AGENS**, *acting.* — **AGITO**, *I act often.*

Act, action, actor, actress, active, actively, activity, activeness, actual, actually, actuary, actuate. — **Agent**.

Co-action. — **Trans-action**, trans-act. — **En-act.** — **Ex-act**, ex-action, ex-actly, ex-actness.

Agile, agility, agitatè, agitation.

Prodigy, prodigious, prodigal, prodigality.

Co-agulate, co-agulation, co-gitate, co-gitation.

Nav-igate, (*navis*, a vessel.) — **Co-gent**.

ALIUS, *other.*

Alias, alibi, alien, alienate, alienation, ab-alienate.

Aliquant, aliquot.

AMO, *I love.* — **AMATUS**, *loved.*

Amateur, amatory, amour, amorous, amity, amicable, amiable. — **In-imical**.

ANGULUS, *an angle.*

Angulus, angle, quadr-angular, rect-angle, tri-angle, tri-angular.

ANIMUS, *mind.* — **ANIMA**, *soul.*

Animal, animalcule, animate, animation, animosity. —

Equ-animity. — **Magn-animity**, (*magnus*, great.) —

Pusill-animity, (*pusillus*, little.) — **Un-animity** (*unus*, one), un-animous.

ANNUS, *a circle, also a year.*

Annals, annual, annular, anniversary. — **Bi-ennial.** —

Per-ennial.

ANTE, *before.*

Anterior, ante-cedent, ante-meridian, ante-penult.

AQUA, *water*.

Aquatic, aque-duct, aqueous.

ARBITER, *a judge, or umpire*.

Arbiter, arbitr-ator, arbitr-ate, arbitr-ation, arbitr-ary, arbitr-arily.

ARDOR, *heat, vigour, eagerness*.

Ardent, ardently, arduous.

ARS*, ARTIS, *art, skill*.

Art-ist, art-isan, arti-ficer, arti-fice, arti-ficial, art-less, art-lessly, art-ful, art-fully.

In-ert, (for *in* and *ars*,) inertness.

ARTUS, *a joint*.—ARTICULUS, *a little joint*.

Articulate, article. — In-articulate.

AUDIO, *I hear*. — AUDITUS, *heard*.

Audit, auditory, audible, audience. — In-audible.

AUGEO, *increase*. — AUCTUS, *increased*.

Augment ; auction, from *auctio*, increase of prices offered ; author, from *auctor*, an increaser ; authority, authentic, (possessing authority.)

B.

BELLUM, *war*.

BELLI-GERENT, (*gero*, I wage.) — Rebel.

BENE, *well, kind, properly*.

Bep-ign ; bene-diction, (see *Dico*, p. 9 ;) bene-faction,

See the note in page 1.

bene-fice, bene-ficence, bene-fit, (see **FACIO**, p. 11 ;)
bene-volence, (see **VOLO**, p. 41.

C.

CADO, I fall. — CASUS, fallen.

[*Cado* is changed into *Cido*, when compounded.]

CASE. — Casualty, casuist, cadaverous, from *cadaver*, that part of a man which falls away, the carcase or dead body *. — Cast, cascade.

Ac-cident, ac-cidence, co-in-cide, de-cide, de-cision, de-ciduous.

CÆDO, I cut, beat, kill. — CÆSUS, cut.

[*Cædo* is changed into *Cido*, and *Cæsus* into *Cisus*, when compounded.]

Con-cise, con-cision, in-cision, pre-cise.

Fatri-cide, (*fratris*, of a brother.)

Homi-cide, (*hominis*, of a man.)

Infanti-cide, (*infantis*, of an infant.)

Patri-cide, (*pater*, father.) **Matri-cide,** (*mater*, mother.)

Pari-cide, (*parens*, a parent.)

Regi-cide, (*rex, regis*, a king.)

Sui-cide, (*sui*, of himself, or, of herself.)

CANO, I play on a reed, I sing. — CANTUS, sung.

[*Cano* is changed in *Cino*, and *Cantus* into *Centus*, when compounded.]

Canticle, cant. — Ac-cent, in-cantation, re-cant.

CANDO or CENDO, I set on fire, I inflame. — CENSUS, inflamed.

Incense, from *incendo*, I set on fire ; **incendiary,** from *incendiarius*, the person who sets on fire.

* By some, *cadaver* is derived from *Caro data vermi-bus* ; Flesh given to the worms.

Candid, candour, from *candeo*, I shine as fire, I am white.

Candidate, from *candidatus*, a suitor for any place of honour or profit, so called from the white shining garment he wore; candle, from *candela*, a thing which shines or gives light.

CAPIO, I take. — CAPTUS, taken.

[*Capio* is changed into *Cipio*, and *Captus* into *Ceptus*, when compounded.]

CŒPIO, I take in hand, I begin to take in hand. — CŒPTUS or CEPTUS, taken in hand.

Cap-acity, capt-ivate, capt-ivity, capt-or, capt-ure, capt-ious.

Ac-cept, con-ception, con-ceive, de-ception, de-ceive, ex-cept, in-cipient, inter-cept, per-ception, per-ceive, pre-cept, re-ception, re-ceive, re-ceipt, re-ceptacle, sus-ceptible, sus-ceptibility.

Capio or *cipio*, when compounded, is sometimes corrupted into *cupero*, *cupo*, or *cipo*, as *re-cupero*, whence is derived the English word, re-cover; Oc-cupy, occupation, pre-oc-cupy, anti-cipate, anti-cipation.

Capio moreover combines with nouns in the form of *ceps*, *cipis*, or *cupis*, as *manceps*, *mancipis*, (formed of *manus*, a hand, and *ceps*), one who takes with the hand, whence is derived e-man-cipation.

Participatio, (see PARS, PARTIS, p. 27,) whence participation and parti-cipate.—*Participium*, a word partaking of the nature of a verb and of an adjective, whence participle.

Prin-ceps, (*primus*, first,) one who takes the lead, whence prince, principle, principal, principality.

CAPUT, the head, chief, source.

Capital, chapter. — De-capitate, pre-cipitate, pre-cipice.

CAVEO, I take care, avoid. — CAUTUS, avoided.

Cautious, caution. — In-cautious, pre-caution.

CAUSA, *a cause, origin.* — **CAUSOR**, *I assign a cause.*

Ac-cuse, **ac-cusative**, **ex-cuse**, **in-ex-cusable**.

CEDO, *I go, move, give up.* — **CESSUS**, *moved.*

Cession. — **Ac-cede**, **ac-cess**, **ac-cessary**, **ac-cessible**, **in-ac-cessible**, **ante-cedent**, **con-cede**, **con-cession**, **ex-ceed**, **ex-cess**, **inter-cede**, **inter-cession**, **pre-cede**, **precedent**, **pro-ceed**, **pro-cession**, **re-cede**, **re-cession**, **se-cede**, **se-cession**, **suc-ceed**, **suc-cession**, **suc-cess**.

Cesso, *I give way, I discontinue, hence, Cease, cessation, de-cease, in-cessant.* — **Ne-cessity**, from *necesse*, (*ne*, not, and *cedo* or *cesso*, *I give up*,) that which never yields, overpowering force.

CELER, *swift.* — **CELERO**, *quicken.*

Celerity, **celebrity**, from *celeber*, one who moves quick or often, hence he becomes distinguished; **celebrate**. — **Cilium**, that which moves quick, applied to the eye-lids. — **Supercilium**, (*super*, above,) that which is above the eye-lids; figuratively, that which is marked above the eye-lids, namely, severity, pride; hence **super-cilious**.

CENSEO, *I judge, vote, I give an account of my property.* — **CENSUS** or **CENSITUS**, *judged.*

Censure, **ensor**; **census**.

CERNO, *I perceive or distinguish.* — **CREVI**, *I have distinguished.* — **CRETUS**, *distinguished.*

Con-cern, **dis-cern**, from *dis-cerno*, *I separate.*

Dis-creet, **dis-cretion**, (the act of separation, skill in separating,) **dis-crete**, or **dis-cretive**.

Decretum, the thing determined, hence **decree**. — **Secrete**, from *secerno*, *secretus*, (*se*, aside,) *I separate and lay aside*; **se-cret**, from *secretum*, that which is laid aside from public knowledge; hence **se-crecy**, **se-cretly**;

se-cretary, from *secretarius*, one who manages secret papers; secretion, (the act of separating.)
 Certain, from *certus*, (for *cretus*,) distinguished, ascertained, sure; hence certify, certificate, (see *FACIO*, p. 11.)
Crimen, (for *crevimen*,) a note of infamy; hence crime, criminal, criminate, dis-criminate, in-dis-criminate, re-crimination.

CIEO or **CIO**, *I move, rouse, call.* — **CITUS**, *moved.*

Cite, citation. — Excite, incite, recite.

CIRCUS, *a circle.* — **CIRCUM**, *round about.*
 Circular, circulate; circuit, (see *Eo*, p. 11.) en-circle or in-circle, semi-circular.

CIVIS, *a citizen.*
 Civic, civil, civilian; city, (for *civitas*.)

CLAMO, *I speak aloud.*
 Claim, clamor. — Ae-clamation, de-claim, ex-claim, pro-claim, re-claim.

CLARUS, *bright.*
 Clear, clari-fy, clari-fication, (see *FACIO*, p. 11.) — De-clare.

CLAUDO, *I close.* — **CLAUSUS**, *closed.*
 [*Claudo* is changed into *Cludo*, and *Clausus* into *Clusus*, when compounded.]

Con-clude, con-clusion, ex-clude, in-clude, pre-clude, re-clude, re-clusion, se-clude, se-clusion.

CLINO, *I bend.*
 De-cline, de-clination, de-clension, in-de-clinable, in-cline, in-clination, re-cline.
Clivis, a place which slopes; hence ac-clivity, de-clivity.

COLO, *I till*. — **COLITUS** or **CULTUS**, *tilled*.

Culture, cultivate. — Agri-culture, (*ager, agri*, a field,) in-culcate.

Colonia, a place tilled ; hence colony.

Culina, the place of cultivating or dressing meat ; hence culinary.

COPIA, *goods, stores, plenty*.

Copious, cupid, cupidity, from *cupio*, or *cupido*, I seek for stores, I desire, love. — Cornu-copia, (*cornu*, horn.)

COR, **CORDIS**, *the heart*.

Cordial. — Con-cord, dis-cord, re-cord.

CORPUS, **CORPORIS**, *the body*.

Corporeal, corporal, corpulent, corporation, corpse, corpusele, in-corporate.

CREDO, *I believe*. — **CREDITUS**, *believed*.

Creed, credit, credulous. — In-credible, in-credulity.

CREO, *I make, produce*. — **CREATUS**, *made*.

Creator, creation, creature. — Pro-creation, re-creation. — *Cresco, cretus*, (for *creasco*,) I grow ; hence con-creation, con-crete, de-crease, de-crement, ex-crease, in-crease, in-crement.

CUBO or **CUMBO**, *I bend, lie down*. — **CUBITUS**, *bent*.

Cubit, from *cubitus*, the elbow ; that is, the place of bending the arm.

De-cumbent, in-cumbent, re-cumbent, suc-cumb.

CURA, *business, sorrow*.

Curious, curiosity. — *Curo*, I take care, I manage ; hence cure, curate, curator.

Pro-cure, se-cure, ac-curate.

CURRO, *I run*.—CURSUS, *run*.

Course, courser, cursory, curricule.

Con-cur, con-course, dis-course, ex-cursion, in-cur,
oc-cur, pre-cursor, re-cur, re-course, suc-cour.

D.

DEUS, *the light, the source of light, God*.

DEIST.—Divine, from *divinus*, belonging to God; divi-
nation.

Dies, the light which creates the day, the day; diurnal,
diary, dial. — Meri-dian, (for *medius-dies*, the mid-
day.)*

DICO, *I appoint*.—DICATUS, *appointed*.

Ab-dicate, de-dicate, in-dicate, pre-dicate, pre-dicament.

— Judge, juris-diction, from *judico*, (*jus, juris*, a law,)

I dictate laws. — Pre-judice.

DICO, *I speak*.—DICTUS, *spoken*.

Diction, dictate, dictator.

Ad-dict, contra-dict, e-dict, in-dict, inter-dict, pre-dict.

Bene-diction, from *benedico*, (see *BENE*, p. 3,) I speak
well, I bless; male-diction, from *maledico*, (see *MALE*,
p. 23,) I speak badly, I curse.

Juris-diction, (see *JUS*, p. 18.)

* “ The French word *jour*, a day, is derived from the Latin, *dies*. From *dies* comes *diurnus*, in the pronunciation of which, either by the inaccuracy of the speaker or the hearer, *diu* is readily confounded with *giu*; then of the ablative of this adjective, (*diurnus*,) corruptly pronounced *giurno*, the Italians make a substantive, *giorno*, which by the French is readily contracted into *giour*, or *jour*.” — *Encyclop. Brit.*

DIGNUS, *worthy.*

Dignity, digni-fy, (see **FACIO**, p. 11,) deign, from *dignor*,
I deem worthy, I esteem; in-dignant.

DURUS, *hard, hard in heart, cruel.*

Dure, durable, duration.—En-dure or in-dure, ob-durate,
ob-duracy.

DO, *I give, put, place.*—**DATUS**, *given.*—**CON-DO**, *I put together.*

[*Datus* is changed into *Ditus*, when compounded.]

Datum and data, dative, donation.

Abs-cond, ad-dition, con-dition, e-dit or e-dition, per-dition, tra-dition. — Man-date, from *mando*, (*manus*, the hand,) I give with the hand, I issue an order; hence command.

DOCEO, *I teach.*—**DOCTUS**, *taught.*

Doctor, one capable of teaching; doctrine, from *doctrina*, the thing taught, learning; docile, from *docilis*, capable of being taught; docility, from *docilitas*, readiness to be taught.

DUCO, *I lead.*—**DUCTUS**, *led.*

Duke, from *dux*, *ducis*, one who leads, ductile.

Ad-duce, con-duce, con-duct, de-duce, de-duction, e-duce, e-ducate, in-duce, in-duction, intro-duce, intro-duction, pro-duce, re-duce, se-duce, tra-duce.
Aque-duct, (*aqua*, water.)

E.

EMO, *I take, buy, obtain.*—**EMPTUS**, *taken, or bought.*

[*Emo* is changed into *Imo*, when compounded.]

Ex-**EMPT**, per-emptory, re-deem, re-demption, pro-mpt, im-pro-mptu.

EO or IO, *I go, come.*—ITUS, *gone.*

Ambi-tion, circuit, in-itial, in-itate, preter-it, trans-it, trans-ient, trans-itory, sedi-tion, per-ish, per-il.

Iter, or *itiner*, a journey; hence itinerant. — *Itero*, I go often; hence re-iterate.

Comes, *comites*, one who goes with another; hence committee.

ERRO, *I wander, mistake.*

Err, error, erroneous, errata, erratic, errand, errant. — Ab-erration.

F.

FACIO, *I do or make.*—FACTUS, *done.*

[*Facio* is changed into *Ficio*, and *Factus* into *Fectus*, when compounded.]

FACTOR, from *factor*, one who makes or does a thing — fact, from *factum*, the thing done — facility, from *facilitas*, the ease with which a thing may be done — faculty, from *facultas*, the power of doing with ease — facetious, from *facetus*, one who has ease in saying or doing a thing — difficult, from *difficilis*, (for *disficilis*,) not easy to be done — faction, factious, from *factio*, acting, meddling.

Bene-fit, bene-ficence, bene-faction, from *benefacio*, (see BENE, p. 3,) I do well — male-factor, from *malefacio*, (see MALE, p. 23,) I do wrong — manu-facture, from *manu-factura*, (*manu*, by the hand,) things made with the hand — satis-fy, satis-faction, from *satisfacio*, (*satis*, enough,) I do enough — of-fice, from *officium*, a place in which to do a thing.

Af-fect, de-fect, ef-fect, in-fect, in-fectious, per-fect, pro-ficient, pro-ficiency, suf-fice, suf-ficient, suf-ficiency.

Certi-fy, certi-ficate, (*certus*, certain,) clari-fy, (*clarus*, bright.)

Dei-fy, (*deus*, god,) digni-fy, (*dignus*, worthy,) falsi-fy, (*falsus*, false,) glori-fy, grati-fy, (*gratia*, favour,

service,) justi-fy, (*jus*, right,) magni-fy, magni-ficence, from *magnifico*, (*magnus*, great,) I make great, or I praise highly.

Modi-fy, from *modifico*, (*modius*, a measure,) I make according to measure, or I regulate.

Morti-fy, (*mors*, *mortis*, death,) paci-fy, (*pax*, *pacis*, peace,) petri-fy, (*petra*, a stone,) to change to stone; puri-fy, rare-fy, (*rarus*, thin.)

Sacri-fy, from *sacrifico*, (*sacris*, holy,) I perform holy rites; sancti-fy, from *sanctifico*, (*sanctus*, sacred,) I make sacred; signi-fy, from *significo*, (*signum*, a mark or token,) I make known by some sign.

Specio, I see; *species*, that which is seen, a form, a sort or kind; hence speci-fy, which means, to denote the species, to distinguish the kind, to shew by some particular mark, to express in words or writing.

Stupi-fy, (*stupidus*, senseless,) terri-fy, (*terror*, fear.)

FALLO, *I stumble, deceive, fall.*—**FALSUS**, *fallen.*

False, fal-sify, falsity, fallacy, fallible, in-fallible.

FANUM, *a temple, a shrine.*

Fane, fanatic, from *fanaticus*, one who passed his time principally in the temples (*fana*), and who pretended to be inspired.

Profanus, (*pro*, before,) one who is before, or on the outside of the temple, one who does not practise the duties of religion, unholy; hence pro-fane.

FARI, *to speak, declare, decree.*—**FATUS**, *decreed.*

Fate, fatal, fatality. — Af-fable, ef-fable, in-ef-fable, in-fant, in-fancy.

Fable, fabulous, con-fabulation, from *fabula*, or *fabella*, a thing spoken.

Fame, famous, from *fama*, a thing spoken of.

De-fame, de-famation, in-famy, in-famous.

Fas, for *fans*, that which is spoken or decreed, lawful; *nefas* or *nefarius*, that which is not to be spoken, unlawful; hence ne-farious.

FATIOR, *I acknowledge, I own.*—**FESSUS**, *acknowledged.*

[*Fatior* is changed into *Fiteor*, when compounded.]

Con-fession, from *confessio*, an acknowledgement made to another; pro-fession, from *professio*, an open avowal.

FENDO, *I strike, I fall in.*—**FENSUS**, *struck.*

De-fend, de-fender, de-fendant, de-fence, de-fensive. — Of-fend, of-fensive, in-of-fensive. — Mani-fest.

FERO, *I carry.*—**LATUS***, *carried.*

Fertile, fertility, from *fertilis*, proper for bearing. — Ferry.

Ab-lative, circum-ference, con-fer, con-ference, col-late, de-fer, dif-fer, dif-ferent, di-late, ef-fort, e-late, in-fer, of-fer, ob-lation, pre-fer, pre-late, re-late, suf-fer, trans-fer, trans-late.

FERVEO, *I boil, I rage.*

Fervid, fervour, ferment.

FIDO, *I trust.*

Con-fide, con-fident, con-fidence, dif-fidence, per-fidy, in-fidel. *Fcedero*, or *Confedero*, *I form an alliance*: hence confederate, confederacy.

FIGO, *I fix.*—**FIXUS**, *fixed.*

Fix, fixture, fixation, cruci-fix, (*crux, crucis*, a cross.) — Af-fix, pre-fix, trans-fix.

FIGO, *I form, fashion, feign.*—**FICTUS**, *formed.*

Fiction, fictitious, ef-figy, figure, con-figuration, trans-figuration.

* *Fero* is an irregular verb in Latin; so, in English, we have irregular verbs, as “*I go*,” “*I went*,” “*gone*;” and we use “*have been*,” for the compound tenses.

FINIS, *end, limit.*

Finish.—**Af-finity**, **con-fine**, **de-fine**, **de-finitive**, **de-finite**, **in-finite**, **in-finitive**.

FIRMUS, *strong.*—**FIRMO**, *I make firm.*

Firm, **firmament**.—**Af-firm**, **con-firm**, **con-firmation**, **in-firm**, **in-firmity**.

FISCUS, *a money-bag; also money itself, particularly tribute-money.*

Fiscal.—**Con-fiscate**, **con-fiscation**.

FLECTO, *I bend.*—**FLEXUS**, *bent.*

Flexible.—**Circum-flex**, **in-flexible**, **in-flection**, **re-flect**, **re-flection**.

FLIGO, *I smite, I dash forward.*—**FLECTUS**, *smitten.*

Af-flict, **af-fliction**, **con-flict**, **in-flict**, **pro-fligate**.

FLUO, *I move as a stream, flow.*—**FLUCTUS** or **FLUXUS**, *flowed.*

Fluid, **fluidity**, **fluctuate**, **fluctuation**.

Fluens, **flowing**; hence **fluent**, **fluency**.

Af-flux, **af-fluent**, **af-fluence**, **circum-fluent**, **con-fluent**, **con-fluence**, **con-flux**, **de-fluxion**, **in-flux**, **in-fluence**, **re-flux**, **super-fluous**, **super-fluity**.

FORMA, *shape, figure.*

Form; **formula**, **formulary**, from *formula*, a little form, a short rule or maxim; **formal**, from *formatis*, made in due form.

Con-form, **con-formity**, **de-form**, **de-formity**, **in-form**, **in-formation**, **in-formality**, **per-form**, **per-formance**, **re-form**, **re-formation**, **trans-form**, **trans-formation**.

Mal-formation, (*male*, bad,) **multi-form**, (*multus*, many,) **uni-form**, **uni-formity**, (*unus*, one.)

FRAGO or **FRANGO**, *I break*.—**FRACTUS**, *broken*.

[*Frango* is changed into *Fringo*, when compounded.]

Fracture, fraction, fragment. — Fragile, fragility, frail, frailty, from *fragilis*, liable to break.

In-fringe, in-fraction, re-fraction.

FRAUS, **FRAUDIS**, *deceit*.

Fraud, fraudulent, de-fraud. — *Frustra*, defrauded of, in vain, to no purpose; *frustra* gave rise to *frusto*, I disappoint; hence frustrate.

FRUX, **FRUGIS**, *fruit, produce*.

Frugal, frugality, from *frugalis*, sparing of fruit, moderate. — *Frui*, *fruitus*, or *fractus*, I enjoy fruit, I delight in; hence fruition.

FRONS, **FRONTIS**, *the forepart of any thing, the forehead*.

Front, frontlet, frontier, frontispiece. — Af-front, effrontery.

FUGIO, *I flee*.—**FUGITUS**, *fled*.

Fugitive, re-fuge, subter-fuge.

FUNDO, *I pour*.—**FUSUS**, *poured*.

Fusion, fusible. — Con-found, con-fuse, con-fusion, diffuse, ef-fusion, in-fuse, pro-fuse, re-fund, re-fuse, re-fusal, suf-fuse, trans-fuse.

Futiles, one who pours forth words; hence futile, futility.

G.

GENUS, *a family, sort, kind*.

GENERAL, from *generalis*, belonging to a whole tribe. —

Generosity, generous, from *genus*, nobly born. — Generate, generation, con-genial, en-gender or in-gender, de-generate, re-generate.

GERO, *I bear, gather*. — GESTUS, *borne*.

Con-geries, con-gest, con-gestion, di-gest, di-gestion, indi-gestion, sug-gest, sug-gestion, gesture.

GIGNO, (for GENO,) *I beget*. — GENITUS, *begotten*. — GENS, GENTIS, *that which is begotten, a family, nation, or tribe*.

Genuine, genius, genitive, genial, con-genial, gentile, genteel, gentle.

Ingenium, power or disposition bred within us; hence ingenuity, ingenious.

Ingenus, free-born, frank; hence ingenuous, ingenuousness. — Pro-genitor, pro-geny, primo-geniture.

GNOSCO or NOSCO, *I know*. — NOTUS, *known*.

Note, notation, notice, notary, an-notation, de-note. — *Nobilis*, easy to be known, celebrated; hence noble, nobility.

Cognisance, re-cognisance, re-cognise, pro-gnostic, pro-gnosticate.

GRADUS, *a step*. — GRADO or GRADIOR, *I move by steps, I walk*. — GRESSUS, *moved by steps*.

[*Gradior* is changed into *Gredior*, when compounded.]

Gradation, gradual, graduate, retro-grade.

Ag-gression, con-gress, de-grade, di-gress, e-gress, ingress, pro-gress, re-gress, trans-gress.

GRATIA, *favour, grace*.

Grace, gracious, grateful, gratitude. — Gratis, gratuitous, from *gratuitus*, freely bestowed; greet, from *grator*, I welcome; con-gratulate, from *gratulator*, or *congratulator*, I wish joy; grati-fy, (see *Facio*, p. 11.)

GREX, GREGIS, *a flock, herd.*

Gregarious, con-gregation, e-gregious.

H.

HABEO, *I hold, possess*, (hence *have*, which is a corruption of *Habeo*.)—HABITUS, *held*.

[*Habeo* is changed into *Hibeo*, and *Habitus* into *Hibitus*, when compounded.]

HABIT, from *habitus*, that which holds the mind or body, dress, character; habitude, from *habitudo*, the state of mind or body.

Able, for *habilis*, fit to hold.

Ex-hibit, pro-hibit.

Debeo, debitus, (for *dehibeo*,) I hold down the property of another, I am in debt.—Debt, from *debitum*, that which is due; debtor, from *debitor*, the person who owes.—In-debted.

De-bility, de-bilitate, from *debilis*, (for *dehibilis*,) not able.

Habito, I have often, I dwell in; hence habitation, inhabit*, co-habit.

HÆREO, *I stick*.—HÆSUS, *stuck*.

Heir, from *hæres*, one who is close to another, one who succeeds to an estate.

Ad-here, ad-hesion, co-here, co-hesion, in-coherent, inherent.

Hesito, I stammer, doubt; hence hesitate.

HALO, *I breathe*.

Ex-hale, ex-halation, in-hale.

* In French, *inhabité*, signifies uninhabited.

HUMUS, *the ground.*

In-hume, in-humation, post-humous, from *posthumus* or *postumus*, born or published after the father is put into the ground.

Humility, humble, from *humilis*, belonging to the ground.

Homo, hominis, a creature formed from the ground, man ; hence homi-cide, (see CÆDO, p. 4.)

Human, humane, from *humanus*, belonging to man ; in-human.

J.

JACIO, *I cast, throw.*—JACTUS, *thrown.*

[*Jacio* is changed into *Jicio*, and *Jactus* into *Jectus*, when compounded.]

AB-JECT, ad-jective, circum-jacent, con-jecture, de-ject, e-ject, in-ject, inter-jection, ob-ject, pro-ject, re-ject, sub-ject.

JUGUM, *a yoke.*—JUGO or JUNGO, *I join.*—JUNCTUS, *joined.*

Con-jugal, con-jugate, sub-jugate.

Ad-join, ad-junct, con-junctive, dis-join, dis-junctive, en-join or in-join.

JUS, JURIS, *law, right.*

Just, justi-fy, (see FACIO, p. 11,) justice, jury, juror, jurat, judge, juris-diction, juri-dicial, (see DICO, p. 9,) juris-prudence, (prudence, for *prudentia*, knowledge.)

Ab-jure, ab-juration, ad-juration, con-jure, con-juration, per-jury.

L.

LABOR, *I glide, pass away.* — LAPSUS, *passed away.*

LAPSE. — Col-lapse, c-lapse, re-lapse.

LATUS, LATERIS, *the side.*

Lateral, col-lateral, equi-lateral, (see *Æquus*, p. 1.)

LAXO, *I loosen.*

Lax, laxity, laxative, re-lax.

LEVIS, *light*; (what is *light* is easily borne up, hence LEVO, *I lift.*)

Levity. — Al-leviate, e-levate, re-lieve, re-lief.

LEGO, *I chose, I gather, I read, (that is, I gather words together.)* — LECTUS, *chosen.*

[*Lego* is changed into *Igo*, when compounded.]

Lesson, a corruption of *lectio*, that which is read: *lex*, *legis*, what is read to the people, namely, law; hence legal, legitimate.

Privi-lege, from *privilegium*, (*privus*, private or particular,) a private law, a special right. — Legion, from *legio*, a body of men chosen for military service.

Col-lect, de-lectable, di-ligent, e-lect, e-legant, e-legance, se-lect, intel-ligent, intel-ligence, intel-lect.

Neg-lect, neg-ligence, from *negligo*, (for *nec*, not,) I do not choose. — Sacri-lege, sacri-legious, (see *SACER*, p. 32.)

LEGO, *I send a message*, No. II.

Legation, legate, from *legatus*, a person sent; legacy, from *legatum*, a thing sent as a present. — Al-lege, de-legate, col-lege, col-league.

LIBER, *free, easy, disengaged.*

Liberal, liberty, libertine, from *libertinus*, one who used excess of freedom.—**Liberate**.—**De-liberate**, from *delibero*, I use the right of a free man, I debate.

Deliver.—*Liber*, (gen. *libri*,) the bark of a tree, (so named, it is said, from being *easily* separated from the other part of the tree), also a book *; **libel**, from

* The materials first used for writing were the leaves, or inner bark, (*liber*) of trees, whence the word *liber* was applied to a book. The leaves of trees are still used for writing by several nations of India. Afterwards linen and tables covered with wax were used. About the time of Alexander the Great, paper first began to be manufactured from an Egyptian plant or reed, called *Papyrus*, whence our word *paper*. The exportation of paper being prohibited by one of the Ptolemies, out of envy against Eumenes, king of Pergamus, who endeavoured to rival him in the magnificence of his library; the use of parchment was discovered.

The art of making paper from cotton or silk was invented in the East about the beginning of the tenth century; and in imitation of it, from linen rags in the fourteenth century. The skin of sheep when prepared for writing is called *parchment*; of calves, vellum, (as if *vitulinum*, of calves, the word *corium*, skin being understood.) The instrument used for writing on the waxen tables, or other materials, was an iron pencil with a sharp point, called *stylus*, whence the English word *stile*. As the Romans never wore a sword in the city, they often, upon sudden provocation, used the *stylus* as a weapon; hence, probably, the *stileto* of the modern Italians.

The Romans commonly wrote on one side only of the paper or parchment, and always joined one sheet (*scheda*) to the end of another, till they had finished what they had to write, and then rolled it up on a cylinder; hence *volumen*, a volume, from *volvo*, I roll up.

libellus, a little book ; librarian, from *librarius*, one who has the care of books.

LIGO, *I tie, bind.*

Ligament.—Al-ligation, ob-lige, ob-ligation.—Re-ligion.

LINQUO, *I leave.*

De-linquent, de-linquency, re-linquinsh, de-re-liction, re-lic, ob-lique, ob-liquity.

Julius Cæsar, in his letters to the senate, introduced the custom of dividing them into *paginæ*, (whence our word page,) and folding them into the form of a book. After this, all applications to the emperors, and messages from them to the senate, or public orders to the people, were written and folded in this form, called *libelli*, whence our word *libel*.

A writ conferring any exclusive right or privilege was called *diploma** ; this was similar to what we call a *patent*, or letters *patent*, that is, letters open to the inspection of all. [*Patere*, (whence *patens*, *patentis*,) to open, or to expose to view.] Any writing, whether on paper, parchment, tablets, or whatever materials, folded like our books, with a number of distinct leaves one above another, was called *codex*. In after times, *codex* was applied to a collection of laws ; hence our word *code*. *Codicillus*, the diminutive of *codex*, was applied chiefly to any addition made to a person's last will ; whence the English word *codicil*. *Litera*, commonly signifies a letter of the alphabet, yet all kinds of writings were called *literæ* ; but *literæ* is most frequently applied to epistolary writings. *Epistola*† was applied to letters sent to those who were absent. See *Adam's Roman Antiquities*.

* See *Student's Manual*.

† *Epistola* (epistle) is derived from the Greek. See *Student's Manual*. 7,605

LITERA, *a letter.*

Letter, literal, literary, literature, il-literate, ob-literate.

LOCUS, *a place.* — LOCO, *I place.*

Local. — Col-location, dis-locate, dis-location.

LONGUS, *distant.*

Long, longitude, longevity, from *longævitas*, (*vita*, life,) long life. — Ob-long, pro-long.

LOQUOR, *I speak.* — LOCUTUS, *spoken.*

Location, loquacity. — Col-loquial, circum-location, e-loquent, e-loquence, e-location, ob-loquy, soli-loquy, (*solus*, alone.) — Ventri-loquist.

LUDO, *I play, sport, laugh.* — LUSUS, *played.*

Ludicrous. — Al-lude, al-lusion, col-lusion, de-lude, e-lude, il-lusion, pro-lusion.

LUO, *I wash.* — LUTUS, *washed.*

Ab-lution, al-luvion, di-lute, pol-lute.

LUX, LUCIS, also LUMEN, LUMINIS, *light.*

Lucid. — E-lucidate, pel-lucid. — Lucubration, from *lucubratio*, working by candle light. — Luminous, luminary, from *luminare*, a body which yields light. — Il-luminate.

M.

MAGNUS, *great.* — MAJOR, *greater.*

MAGNITUDE, magn-animity, from *magnanimus*, (*animus*, the mind,) main; major, majority, from *maiores*, those greater than ourselves; majesty, from *majestas*, greatness. — Master, a corruption of *magister*, one who

is grater, a teacher; magistrate, from *magistro*, I govern.

* **MALE**, *badly*. — **MALUS**, *bad*.

Malice, malignity, male-diction, (see **DICO**, p. 9,) male-factor, (see **FACIO**, p. 11,) mal-formation, (see **FORMA**, p. 14.)

MANEO, *I wait*. — **MANSUS**, *waited*.

Mansion, from *mansio*, a place to tarry in. — Per-manent, per-manency, re-main.

MANUS, *the hand*.

Manual, manu-factory, (see **FACIO**, p. 11,) manu-script, (see **SCRIBO**, p. 33.)

MATURUS, *ripe*.

Mature, maturity. — Im-mature, pre-mature.

MEDITOR, *I muse*.

Meditate. — Pre-meditate.

METIOR, *I measure*. — **MENSUS**, *measured*.

Mete, measure, mensuration, di-mension, im-mense.

MIGRO, *I remove*.

Migrate. — E-migrate. — Trans-migration.

MINOR, *less*.

Minor, minority, from *minores*, those less or younger than ourselves; minute, from *minutus*, diminished, a small portion. — Diminish, diminution.

MITTO, *I send*. — **MISSUS**, *sent*.

Mission, missionary, missile.

Ad-mit, ad-mission, com-mit, com-mission, de-misc, dis-niss, e-missary, e-mit, e-mission, inter-mit, o-mit, per-mit, pre-misc, pro-misc, com-pro-misc, re-mit, sub-mit, trans-mit.

MCENIA, *walls*. — **MUNIA**, *duties, especially public duties*.

Menial, municipal. — **Com-munity**, **com-munion**, **com-municate**, **ex-com-municate**. — **Im-munity**.

MOLA, *a millstone, flour*. — **MOLO**, *I use a millstone, I grind*.

E-molument, from *emolumentum*, that which is gained by grinding, namely, profit; **im-molate**, from *immolo*, I sprinkle flour on a victim, I sacrifice.

MOLES, *a mass*. — **MULTUS**, (for *Molitus*, numbers heaped,) *many*.

Multitude, **multitudinous**, **multi-form**, (see **FORMA**, p. 14,) **multi-pede**, (see **PES**, p. 28,) **multi-ply**, (see **PLICO**, p. 28.)

Molest, **molestation**, from *molestus*, heavy, like a heap, troublesome, vexatious. — **De-molish**, **de-molition**.

MONEO, *I teach, advise*. — **MONITUS**, *taught*.

Ad-monish, **ad-monition**. — **Monitor**, from *monitor*, the person who advises.

Monument, from *monumentum*, that which reminds.

Monster, **monstrous**, from *monstrum*, a strange appearance, foretelling something to come.

De-monstrate, **re-monstrate**, **re-monstrance**.

MORS, **MORTIS**, *death*.

Mortal, **mortality**. — **Im-mortal**, **im-mortality**. — **Morti-fy**, **morti-fication**.

MOVEO, *I stir, move*. — **MOTUS**, *moved*.

Motion, **movement**. — **Moment**, **momentum**, from *momentum*, that which produces motion; **mobile**, from *mobilis*, capable of moving. — **Mob**.

Com-motion, **e-motion**, **pro-mote**, **re-move**, **re-mote**.

MUSA, *a song.* A *musc.**

Muse, museum, from *muscum*, a place for the muscs, a library, a repository of curiosities.

Musical, musician, music, from *musica*, the science of sounds ; amuse.

MUTO, *I change.*

Mutable, mutation, mutual, from *mutuus*, (two persons exchanging,) acting in return.

Com-mute, in-mutable, per-mutation, trans-mute.

N.

NAVIS, *a ship.*

NAVAL, nautical, from *nauta*, (for *navita*,) a sailor. —

Navigate, circum-navigate. — Nausea, nauseate, from *nausea*, sea-sickness.

NECTO, *I join.* — NECTUS or NEXUS, *linked.*

An-nex, con-nect, con-nexion or con-nection.

NOCEO, *I hurt.* — NOXA, *hurt, damage, guilt.*

Noxious. — Ob-noxious. — In-nocent, in-nocence.

NOVUS, *new.*

Novel, novice. — In-novate, re-novate.

NOX, NOCTIS, *night.*

Nocturnal. — Equi-nox, equi-noctial.

NUBO, *I marry.* — NUPTUS, *married.*

Nuptial, from *nuptialis*, belonging to marriage. — Connubial, from *connubialis*, belonging to wedlock.

* The Muses were feigned by the ancient poets to be daughters of the heathen god Jupiter, and to preside over the sciences.

NUMERUS, *measure, quantity.*

Number, numerous, numeration. — E-numerate, in-numerable. — Super-numerary.

NUNCIO, *I bear a message, I declare.*

Numerate. — An-nounce, de-nounce, e-nunciate, pronounce, re-nounce.

O.

OLEO, *I yield a smell, I grow.*

AB-OLISH, ab-olition. — Ad-ult, ad-olescence, co-alesce, co-alition.

ORIOR, *I rise.*

Orient, oriental, from *oriens*, the place of the sun's rising, the East; origin, from *origo*, the place of rising. — Order. — Ex-ordium.

Prim-ordial, (formed of *primus*, the first, and *ordior**, I begin,) existing from the beginning.

Ordain, ordination, from *ordino*, I put in order; ordinary, from *ordinarius*, placed in order. — Extra-ordinary.

OS, ORIS, *the mouth*,—ORO, *I use the mouth, I speak, I pray.*

Oral, oraison, oracle, orator, oration, per-oration. — Ven-oratio.

Ad-ore, ad-oration. — In-ex-orable.

P.

PAR, *like*. — PARO, *I make like, I make ready.*

PARITY. — Com-pare, com-parison, dis-parity, im-pair, pre-pare, re-pair, re-paration, se-parate.

Ordior is from *orior*, with the insertion of *d*.

Impero, I order to prepare, I command; hence emperor, (for *imperator*,) the person who commands. — Imperious, imperial, imperative.

PARS, PARTIS, *a share, portion.*

Particle, for *particula*, a little part; particular, partition, portion, (for *partio*,) proportion. — Participation, (see *CAPIO*, p. 5.) — Im-part.

PATER, PATRIS, *a father.*

Paternal, patrimony. — Patron, for *patronus*, one who stands in the place of a father. — *Patro*, I father a work, I perform; hence per-petrate. — Patri-cide, (see *CAUO*, p. 4.)

PATIOR, *I suffer.* — PASSUS, *suffered.*

Passion, com-passion. — Patient, patience, (from *patiens*, suffering;) im-patient, im-patience. — Passive.

PAX, PACIS, *peace.*

Paci-fy, paci-fic, paci-fication, (see *FACIO*, p. 11.)

PELLO, *I drive.* — PULSUS, *driven.*

Com-pel, com-pulsion, dis-pel, ex-pel, ex-pulsion, im-pel, im-pulse, pro-pel, pro-pulsion, re-pel, re-pulsion.

Pulso, I drive, or shake often; hence pulse, pulsation.

FENDO or PENDEO, *I hang.* — PENSUS, *hung.*

Ap-pendix, de-pend, im-pend, pro-pensity. — Pendulum, for *pendulus*, something that hangs perpendicular.

Pendo, I hang weights, I weigh. — De-pend, ex-pend, ex-pense, sus-pend, sus-pension. — Com-pendium. — Sti-pend.

PES, PEDIS, a foot.

Pedestrian. — Ex-pedite, ex-pedition, im-pede, im-pediment.

PETO, I desire, I seek, I suit. — PETITUS, desired.

Petition, for *petitio*, the act of seeking. — Ap-petite, com-petition, com-petence, im-petuous.

PIUS, devout, dutiful.

Piety. — Im-piety, im-pious, ex-piate.

PLANO, I make even.

Plane, plain. — Ex-plain, ex-planation.

PLANTO, I set.

Plant, plantation. — Sup-plant, trans-plant.

PLAUDO, I make a noise by clapping my hands in token of applause, I praise.

Plaudit. — Ap-plaud, ap-plause. — Plausible, from *plausibilis*, apparently deserving of applause, seemingly fair.

PLECTO, I twist. — PLEXUS, twisted.

Com-plex, per-plex, per-plexity.

PLEO, I fill. — PLETUS, filled. — PLENUS, full.

Plenty, plenitude. — Com-plete or com-pleat, com-plement, de-pletion, ex-pletive, in-com-plete, re-plete, sup-ply, sup-plement.

PLICO, I bend, or fold. — PLICATUS, bent, folded.

Ap-ply, ap-plication, com-ply, com-plication, dis-play,

du-plicate, ex-plicit, ex-plication, im-plicit, in-ex-plicable, im-plicate, sup-plicate.

Multi-ply, multi-plication, (see *MULTUS*.) — Re-ply, sup-plicate.

Quadru-ple, (*quater*, four times,) quintu-ple, (*quincus*, five,) tri-ple, (*tres*, three.)

Sim-ple, for *simplex*, (*sim* for *sine*, without,) one without a fold; figuratively, a person without deceit.

PCENA, *punishment*. — *PUNIO*, *I chastise*.

Pain, punish, im-punity. — *Pœnito*, *I feel pain, I feel sorrow, (for my fault;)* hence penitent, penitence, im-penitent.

*PONO**, *I place*. — *POSUI*, *I have placed*. — *POSITUS*, *placed*.

Position, posture.

* In the English dictionaries we find "*Post*, *s.* a messenger, a situation, a military station, a piece of timber, an office or employment." "*Post*, *v.* to travel with speed, to register methodically, (for example, to post a ledger.) to place, to fix." We also find "*Postage*, *post-boy*, *post-office*, *post-chaise*." When readers, unacquainted with Latin, find this assemblage of words, they are at a loss to discover the connection which exists between the various definitions of *Post* considered as a substantive and as a verb. If they be informed that *pono* is the Latin expression for "*I place*;" that *positus* means "*placed*;" and *postis* or *post*, the "*thing placed*;" they can surely, by the aid of a little reflection, trace the connection between these various expressions. For the *thing placed* may be either a piece of timber, or a military station. *To post*, may express the *placing of things* in a book, or it may mean to go from one thing that is placed to another thing that is placed, (that is, from one post-house to another post-house;) and as this is usually done with celerity, to *post*, is defined, "*to travel with speed*."

Ap-position, com-pose, de-pose, de-posit, de-ponent, dis-pose, pre-dis-pose, ex-ponent, ex-pose, im-pose, im-posture, inter-pose, op-pose, pre-position, pro-pose, pur-pose, (for *perpose*,) sup-pose, trans-pose.

Post, (that which is laid, and therefore past or gone,) behind, after; hence posterior, posterity. — *Post-meridian*, (see *DEUS*, p. 9,) post-pone, post-script, (see *SCRIBO*, p. 33,) post-humous, (see *HUMUS*, p. 18.) — *Pre-posterous*.

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POPULUS, *a nation, people.*

People, popular, population, de-populate. — *Publicus*, for *populicus*, among the people; hence public, publish, publication.

PORTO, *I carry.*

Porter. — Com-port, ex-port, im-port, im-portant, re-port, sup-port, trans-port.

Portus, a place to carry ships into; hence port, op-portunity.

Importunus, harbourless, unseasonable; hence importune, importunity.

PREHENDO, *I seize, take hold of.* — **PREHENSUS**, *seized.*

Ap-prehend, ap-prehension, com-prehend, in-com-prehensible, re-prehend.

PREMO, *I press.* — **PRESSUS**, *pressed.*

Press. — Com-press, de-press, ex-press, op-press, re-press, sup-press.

PRETIUM or **PRECIUM**, *reward.*

Price. — Precious, for *pretiosus*, of great price. — Ap-preciate, de-preciate.

PROBUS, *good.*

Probity. — Prove, for *probo*, I make trial in order to

know if a thing be good ; hence probation. — Probable, for *probabilis*, that which may be proved.
 Ap-prove, ap-probation, dis-ap-prove, dis-ap-probation, im-prove, re-prove, re-probate.

PUTO, *I think.*

Dis-pute, dis-putation, im-pute, re-putation.

Q.

QUATIO, *I shake.* — QUASSUS, *shaken.*

[*Quatio*, is changed into *Cutio*, and *Quassus* into *Cussus*, when compounded.]

QUASH. — Con-cussion, dis-cuss, dis-cussion, per-cussion.

QUERO or QUÆSO, *I seek.* — QUÆSITUS, *sought.*

[*Quero* is changed into *Quiro*, and *Quæsitus* in *Quisitus*, when compounded.]

Quest. question. — Ac-quire, ac-quisition, dis-quisition, in-quire or en-quire, in-quisition, per-quisite, re-quire, re-quisition.

QUIES or QUIETUS, *rest.* — QUIESCO, *I begin to be quiet, I am quiet.*

Quiet, quit, quietude. — Dis-quietude, in-quietude. — Ac-quiesce.

R.

REGO, *I govern.* — REXI, *I have governed.* —
 RECTUS, *governed.*

[*Rego* is changed into *Rigo*, when compounded.]

RECTOR, the person who rules.

Right, for *rectum*, a straight line; rectitude, regimen, regiment, region.

Regal, for *regalis*, (*rex, regis*, the person who rules, that is, the king,) belonging to the king.

Inter-regnum, (*inter*, between.)

Regular, for *regularis*, made according to rule.

Cor-rect, cor-rigible, in-cor-rigible, di-rect, e-rect.

Surgo, (whence in-sur-rection and re-sur-rection,) though generally given as a compound of *Rego*, appears rather to be formed from *Rigco*, I suffer, or stand on end, I rise. *E-rigo*, I rise out; *Surgo*, "I myself rise," is doubtless a change of *se-e-rigo*: as the French *sé-rendre* becomes, in English, *surrender*.

RUMPO, *I break*. — RUPTUS, *broken*.

Ab-rupt, cor-rupt, in-cor-rupt, e-ruption, inter-rupt, ir-ruption. — Bank-rupt.

RUDIS, *clownish, ignorant*.

Rude. — *Erudio*, I rescue from ignorance, hence erudite, erudition. — Rudiments, the first rules of learning.

S.

SACER, SACRA, SACRUM, *holy*. — SACRO, *I make holy*.

SACRED. — Sacri-fice, (see FACIO, p. 11.) — Con-secrate, ex-ecrate. — Sacri-lege, for *sacrilegus*, (*lego*, I gather,) he who gathers or steals holy things.

SALIO or SALTO, *I jump*.

[*Salio* or *Salto* is changed into *Silio* or *Sulto*, when compounded.]

Con-sult *, de-sultory, as-sault, ex-ult, in-sult, re-sult.

* Consult is probably from *salio*, "I salt." It is the property of salt to preserve; hence by analogy, to *con-sult*, is to consider the means necessary to *preserve* or *protect* our interest.

SCANDO, *I mount*.—SCANSUS, *mounted*.

A-scend, a-scent, a-scension, de-scend, de-scent, con-de-scend, con-de-scension, tran-scend, tran-scendent.

SCINDO, *I cut, tear*.—SCISSUS, *cut*.

Scissars. — In-cision, in-cisive. — Re-scind.

SCIO, *I know*.

Science, for *scientia*, that which is known. — Con-scientious, con-science, pre-science. — Omni-science.

SCRIBO, *I write*.—SCRIPTUS, *written*.

Scribe, scribble, scripture. — Manu-script, post-script.
A-scribe, circum-scribe, de-scribe, de-description, in-scribe, in-scription, pre-scribe, pre-scription, pro-scribe, pro-scription, sub-scribe, sub-scription, super-scription, tran-scribe.

SECO, *I cut, separate*.—SECTUS, *cut*.

Section. — Di-sect, in-sect, inter-sect. — Sex, from *seus*, (for *secus*,) a division. — Sect *, probably from *secta*, a party of men *cut off* from the general body, and following some particular master, or united in some tenets of religion or philosophy.

Seculum, a division of time, an age, people of the age, that is, people of this world; hence secularity, which means attention to things of the present life; and secular, relating to worldly matters, as “the secular powers” opposed to the spiritual powers.

SEDES, *a seat*.—SEDEO or SIDEO, *I sit, rest*.—SESSUS, *rested*.

[*Sedeo* is changed into *Sido*, when compounded.]

Session. — Sedate, sedentary. — As-siduous, in-sidious.

Etymologists are divided in opinion whether *sect* be from *seco*, or from *sequor*, *secutus*, I follow.

Pos-sess, from *possideo*, (for *potes* *-*sideo*,) I sit in power over a thing.

Pre-side, re-side, re-sidium, sub-side, sub-sidy, for *subsidium*.—As explanations of the adjective *sedulous*, (from *sedulus*,) we find “honest, diligent, painful.” [what connection is there between these words? and what reference have they to *Sedes*? *Sedes* signifies not only a seat, in the usual sense of the word, but also a base or foundation. In the first instance *sedulus* was doubtless understood to mean, that which has a base to be depended on; and was applied to a person who could be depended upon for honesty and carefulness. To be fixed too long to one seat or in one posture becomes painful.]

SENTIO, *I feel, perceive, I think*.—**SENSUS**, *felt*.

As-sent, con-sent, dis-sent, dis-sension, dis-senter.

Sensation, sense, sensibility, sensitive, sensual, sensorium, sensuality, sentient, sentiment.

The meaning of the last nine words may be readily conceived by the aid of a common dictionary; but for the explanation of sentence, (for *sententia*,) we find “a determination or decision, as of a judge, a maxim, a short paragraph.”

[How is this? Sentence may be either the expression of what is felt, or that which contains the expression of what is felt, perceived, or determined. A sentence is, in fact, an assemblage of words, arranged in proper order, and concurring to make a complete sense.]

SEQUOR, *I follow*.—**SEQUUTUS**, **SECUTUS**, or **SECTUS**, *followed*

Sequel. — Con-sequence, ob-sequies, ob-sequious, persecute, pro-secute, sub-sequent. — **Second**, for *secundus*, (as if *sequundus*,) the one following the first in order.

* *Potes* is from *potestas*, power.

SERO, *I sow, set in order, connect* ; *I connect words, that is, I discourse.* — **SERTUS**, *sown, or set in order.*

Series. — **As-sert**, *de-sert, de-sertion, dis-sertation, ex-ert.* — *Semen*, the thing sown, seed ; hence *dis-seminate*. [How does *Seminary* mean a school ? Because, speaking figuratively, seeds of instruction are there sown.]

SERVO, *I keep, I watch.*

Serve, *servant, servile.* — **Con-serve**, *con-servatory.* — **Ob-serve**, *ob-servation, pre-serve, re-serve, re-servation, sub-servient.*

SEVERUS, *harsh, rigid, severe.*

“ The letter *b*, is often changed into *v* * ; thus *severus*, for *seberus*, which is compounded of the Greek words *σέβας*, (*sebas*.) reverence, awe, and *εἶπω*, (*eiro*.) I speak. *Severus* is applied adjectively, either to one that speaks with reverence, or to one whose words command reverence, which easily accounts for the verb *assevero*, I affirm solemnly ; whence the English word *asseveration*. — **Persevere**, from *persevero*, I rigidly continue what I have commenced.” See *Salmon's Stemmata Latinitatis*.

SIGNUM, *a mark, a seal.* — **SIGNO**, *I use a seal, I sign.*

Sign, *signet.* — **As-sign**, *as-signation, con-sign, de-sign, in-signia, re-sign, signi-fy*, (see **Facio**, p. 11.)

SIMILIS, *like.* — **SIMILO**, *I make like.*

Similar, *similitude, simultaneous, simile, simulation, dis-simulation.* — **As-similate**.

* *Deliver* is another example, being a change from *delibero*, (see **LIBER**, p. 20.) In like manner *prove* is changed from *probo*.

SINE, *without*.

Sincere, for *sincerus*, (*sine*, and *cera*, wax.) — Sincure.

SISTO or STO*, *I stand*. — STANS, *standing*. —
STETUS or STATUS, *stood*.

As-sist, con-sist, con-sistence, con-sistory, de-sist, ex-ist,
in-sist, per-sist, re-sist, sub-sist.

Stability, in-stability, from *stabilis*, capable of standing ;
stall or stable, from *stabulum*, a place for standing. —
Station, state.

Con-stant, circum-stance, de-stine, di-stant, ex-tant,
in-stant.

Ob-stacle, ob-stinate, ob-stinacy.

Rest, for *resto* ; super-stition. — Sol-stice, (*sol*, the sun.)
— Inter-stice, sub-stance, sub-stantive.

STATUO, *I set, fix, appoint, decree*. — STATU-
TUS, *set*.

[*Statuo* is changed into *Stituo*, and *Statutus* into *Stitutus*,
when compounded.]

Statute, from *statutum*, a thing decreed ; statue, from
statua, an image fixed.

Con-stitute, con-stitution, de-stitute, in-stitute, re-stitu-
tion, sub-stitute.

SOCIUS, *a companion*. — SOCIO, *I cause compa-
nions to meet*.

Social, sociable, society. — As-sociate.

SOLEO, *I am wont or accustomed*. — SOLITUS,
grown.

Solid, from *solidus*, hardened by growth. — Con-solidate.
— *Insoleo*, I am unaccustomed, I feel strange, I am
proud ; hence insolent, insolence.

* *Sto* may be considered as a contraction of *Sisto*.

SOLVO, I loosen, I pay.—**SOLUTUS, loosened.**

Solve, soluble, solution. — Ab-solve, ab-solute, dis-solve, dis-solute, in-solvent, re-solve, re-solution.

SOLUM, that which supports or nourishes any thing.

Soil, Sole. — Ex-ile, de-solate. — *Solor*, I support as the soil; hence solace, con-sole, con-solation, in-consolable.

SONUS, a noise.—**SONO, I make a noise.**

Sound, sonorous, con-sonant, dis-sonant, dis-sonance, re-sound.

SPARGO, I sprinkle, I spread.—**SPARSUS, sprinkled.**

[*Spargo* is changed into *Spergo*, and *Sparsus* into *Spersus*, when compounded.]

A-sperse, a-spersion, di-sperse, di-spersion.

SPECIO or SPECTO, I see, I view.—**SPECTUS, seen.**

[*Specio* is changed into *Spicio*, when compounded.]

Species, appearance to the senses, any visible or sensible representation; hence it may mean, a single order of beings, a class in nature, as “we are no less animals though of a different species.”—Speci-fic, speci-fy, (see *FACIO*, p. 11.)

Specimen, a part of any thing *shown* to enable us to judge of the rest. — Specious, pleasing to the view, apparently right though not actually so, “as he employed many specious arguments.”

Spectacle, any thing perceived by the sight, or exhibited to view as eminently remarkable. Spectacles, are glasses employed to assist the sight; spectator, one who sees; spectre, something made preternaturally visible; speculate, to take a view of any thing

in the mind ; speculation, mental view, or a mental scheme not reduced to practice.

A-spect, circum-spect, con-spicuous, de-spise, ex-pect, in-spect, pro-spect, re-spect, su-spect.

SPIRO, *I breathe.*

Spirit, spiritual. — A-spire, con-spire, con-spiracy, ex-pire, in-spire, per-spire, re-spire, tran-spire.

SPONDEO, *I promise, betroth.* — SPONSUS, *promised.*

Sponsor, one who makes a promise for another, one who answers for a child at the time of baptism, a god-father. — Spouse, from *sponsus*, a man betrothed. — De-spond, re-sponse, cor-re-spond. — Spontaneous, from *spons*, *sponsis*, one who promises willingly.

STINO, *I fix.*

De-stine, de-stination, pre-de-stination, ob-stinate.

STRUES, *a pile.* — STRUO, *I form a pile, I build.* —
STRUCTUS, *piled.*

Structure. — Con-struct, con-strue, de-stroy, in-struct, in-strument, ob-struct. — Super-structure.

Industry, industrious, from *industrius*, one who is ever active in building up, or doing something.

SUM, *I am.* — ESSE, *to be.* — ENS, ENTIS, *being.*
FUTURUS, *about to be.*

Entity, a real being. — Non-entity, (*non*, not,) a thing not existing. — Abs-ent, abs-ence. — Inter-est.

Pre-s-ent, pre-s-ence, re-pre-s-ent, re-pre-s-entation. — Pot-ent, for *potens*, (*potes*, able, *ens*, being,) being able, powerful. — Essence. — Future, futurity.

SUMO, *I take.* — SUMPTUS, *taken.*

Sumptuous, from *sumptuosus*, taken to excess, costly, ex-

pensive. — As-sume, con-sume, con-sumption, pre-sume, pre-sumptuous, re-sume.

T.

TANGO, *I touch*. — **TACTUS**, *touched*.

[*Tango* is changed into *Tingo*, when compounded.]

CON-TACT, con-tiguous, con-tingent, con-tagion, from *contages*, the touch of a disease. — **Contaminate**, from *contagmen*, an impure touch.

In-terger, in-tegral, entire, from *integer*, untouched, undiminished.

In-tegrity, from *integritas*, soundness or purity of manners, as being untouched or unstained.

TENDO, *I stretch, bend, direct*. — **TENSUS** or **TENTUS**, *bent*.

Tend, tension. — **At-tend**, at-tention, con-tend, con-tention, dis-tend, dis-tention, ex-tend, ex-tension, in-tend, in-tention, pre-tend, pre-tension, por-tend.

TENLO, *I hold*. — **TENTUS**, *held*.

[*Teneco* is changed into *Tineo* when compounded.]

Tenacious, tenacity. — **Tenant**, one who holds of another; tenement, any thing held by a tenant; tenure, the act of holding; tenet, a principle which one holds. — **Tenor** or **tenour**, denotes continuity of state, as “the general tenour of his conduct;” or the sense contained, as, “the tenor of his speech.”

Abs-tain, abs-tinence, at-tain, con-tain, con-tinual, continuity, con-tinue, de-tain. — **Ob-tain**, per-tain, per-tinent, re-tain, sus-tain.

TESTES, *a witness, a giver of evidence*. — **TESTOR**, *I bear witness*.

Test, that with which a thing is compared in order to prove its genuineness. — **Testimony**, the evidence

given; **testimonial**, a writing produced by any one as an evidence for himself; **testament**, the name given to each of the volumes of the Holy Scriptures, because they give evidence of the will of God; **testament** is also applied to a writing, which gives evidence of the will of a person as to the disposal of his property after death; **testator**, a man who makes a testament; **testatrix**, a woman who makes a testament; **testi-fy**, (see **FACIO**, p. 11.) — **At-test**, **con-test**, **de-test**, **pro-test**.

TORQUEO, *I twist*. — **TORTUS** or **TORSUS**, *twisted*.

Torture, **torment**. — **Con-tortion**, **dis-tort**, **ex-tort**, **re-tort**.

TRAHO, *I draw*. — **TRACTUS**, *drawn*.

Tract, **tractable**. — **At-tract**, **abs-tract**, **con-tract**, **de-tract**, **dis-traction**, **ex-tract**, **pro-tract**, **re-tract**, **sub-tract**.

TRIBUS, *a distinct generation of people*.

Tribe. — **Tribunal**, a judgment seat, or seat for the *tribune*, (the chief or governor of a tribe.)

Tribute, from *tributum*, money levied upon the tribes in order to defray the public expenses.

Tribuo, *I separate into tribes*, also, *I give tribute*; hence **at-tribute**, **con-tribute**, **dis-tribute**, **re-tribution**, **tributary**.

TRUDO, *I thrust*. — **TRUSUS**, *thrust*.

Abs-truse, **in-trude**, **in-trusion**, **ob-trude**.

V.

VADO, *I march, go*. — **VASUS**, *marched*.

WADE. — **E-vade**, **e-vasion**, **in-vade**, **in-vasion**, **per-vade**.

VENIO, *I come*.—**VENTUS**, *come*.

Ad-vent, circum-vent, con-vene, con-venient, e-vent, in-vent, inter-vene, pre-vent, super-vene.

VERTO, *I turn*.—**VERSUS**, *turned*.

Verse, version. — A-verse, a-vert, ad-versary, ad-vert.

Anim-ad-vert, from *animadverto*, (*anima*, the mind,)

I turn or direct my mind to.

Con-vert, con-version, di-vert, di-version, in-vert, in-version, per-vert, per-version, per-verse, re-vert, re-version, sub-vert, sub-version.

Tergi-versation, from *tergiversor*, (*tergum*, the back,)

I turn the back, I shuffle. — Trans-verse.

VIDEO, *I see*.—**VISUS**, *seen*.

Vision, de-vise, di-vide, e-vidence, e-vident, in-vidious, pro-vide, pro-vident, pro-vidence. — Prudent, from *prudens*, (for *providens*.) Prudence being the result of seeing before hand. — Visit, re-visit. — Super-visor.

UNDA, *a wave*. — **UNDO**, *I rise in waves*.

Ab-ound, ab-undant, ab-undance, in-undation, re-b-ound, (for *re-undo*,) re-d-undant, re-d-undance.

VOX, **VOCIS**, *a voice, a word*.—**VOCO**, *I use the voice*. — **VOCATUS**, *called*.

Voice, vocal, vocabulary. — Vocation.

A-vocation, ad-vocate, con-voke, con-vocation, in-voke, in-vocation, pro-voke, re-voke.—Vociferate, vociferation, from *vociferor*, I cry aloud.

VOLO, *I wish*.

Volition.—Bene-volent, bene-volence, (see **BENE**, p. 3.)

— Male-volent, male-volence, (see **MALE**, p. 23.) —

Voluntary.

VOLVO, *I roll, I fold*. — **VOLUTUS**, *rolled*.

Voluble, for *volubilis*, disposed to roll; volume, for *volumen*, a thing folded.

Circum-volution, con-volution, de-volve, e-volve, e-volution, in-volve, in-volution, re-volve, re-volution.

VORO, *I devour.*

Voracity, voracious.

Carni-vorous, (*caro, carnis*, flesh.)

Herbi-vorous, (*herba*, an herb.)

Gramini-vorous (*gramen*, grain.)

Omni-vorous (*omnis*, all.)

Pisci-vorous, (*piscis*, fish.)

END OF PART I.

PART II.

WORDS DERIVED FROM THE LATIN,

ALPHABETICALLY ARRANGED.

PREPOSITIONS.

PREPOSITIONS are joined to, and incorporated with, some other parts of speech, the signification of which they modify by the addition of their own. In the commencement of a language, simple words must necessarily have preceded compound words. It is by the aid and means of ellipsis, that in the origin the union of prepositions with other words was effected. This assertion is conformable not only to the general philosophy of language, but also to the peculiar genius of the Latin tongue.

No language, however perfect it may be, can ever equal the rapidity of thought. When, therefore, public attention was directed to the perfecting of languages, it was particularly requisite to find abbreviations, which should comprise the representative signs of ideas within the narrowest space possible. "Abbreviations," says Horne Tooke, "are the wheels of language, the true wings of Mercury. The more perfect a language is, the greater number of ellipses its syntax presents."

If we may judge of the perfection of a language by

the number of its ellipses, then it cannot be denied that the ancient tongues have, in this respect, as well as in many others, a great superiority over the modern.

Let us now examine how this hypothesis, already founded upon theory, has been established by fact. — Let us go back to the period in which the Latin tongue, already formed, comprised all the simple words which constitute the different parts of speech. As a well known example, let us take the verb *ferre*. This word expresses the action of carrying any thing, independent of all the circumstances of time, place, manner, &c. which accompany the action. Let us suppose that some one wished to designate particularly one of these circumstances, for example, that of place, — and that he wished to indicate the action of carrying something from the exterior, interior, or superior part of one place, to the exterior or interior part of another; he would express his ideas thus :

Aliquid	$\left[\begin{array}{c} ab \\ \text{from} \end{array} \right]$	loco	$\left[\begin{array}{c} ad \\ \text{to} \end{array} \right]$		locum <i>ferre</i> .
Something	$\left[\begin{array}{c} ex \\ \text{out of} \end{array} \right]$	a place	$\left[\begin{array}{c} in \\ \text{into} \end{array} \right]$		a place to carry.

If we retrench the complement, that is, the word *locus*, which separates the preposition from the verb, and then join the preposition to the verb which it serves to modify, we shall have *abferre*, *exferre*, *adferre*, *inferre*. This junction produces some new compound words, in which the two components preserve their original meaning. On the other hand, the disappearance of the word *locus*, does not in the least diminish the clearness of the mixed signification of each of the words. We therefore perceive, by this first example, how, by a clear and easy ellipsis, the prepositions which express relations of place, have been able to modify the action of verbs, at the same time that they retain their primitive signification.

As a second example, let us take the verb *urere*, to burn, to set fire to, but which does not particularise any manner of performing the action. Let us suppose

that a village had been set fire to *on all sides*, and that we were desirous of explaining this circumstance in the usual expressions of the language, we should say "*Vicum ex omni parte urere*." Again, if we wished to describe the result of this conflagration, and the entire destruction of every part of the village by the fire, we should use the phrase "*Vicum cum omnibus partibus urere*." By degrees we become familiarized to similar phrases. The habit of continually seeing the complement associated with its preposition occasions the presence of the one to recall to the mind the existence of the other. A bolder orator, wishing to state his ideas with more precision and celerity, would retrench the complement which separates the preposition from the verb, and say, "*Vicum exurere, vicum comburere*," and thus retrench the complement which separates the preposition from the verb. See *L'Hermes Classique*, Paris, 1820.

A.

A, AB, ABS.—The Preposition AB, denotes *removing from*, or *depriving of*, and is equal to the English words *from*, *off*, *away*, *out*, *otherwise*. *Ab* sometimes takes an *s*, as in *abstain*, from *teneo*, I keep. Sometimes the *b* is omitted, as in *avert*, from *verto*, I turn.

Ab-breviate and Abridge, (in French, *abrégé*), are derived from the Latin *abbreviare*, (*brevis*, short,) to make short; to shorten by contraction of parts without the loss of the main substance. An *abridgement* is the reduction of a work into a smaller compass; a *compendium* is a general but a concise view of any science; an *epitome* is a similar view of historical events; a *digest* is any materials put in order; a *summary* comprehends the heads and subdivisions of a work; an

abstract includes a brief but comprehensive view of any particular part.

Ab-dicate, *abdico*, (see **DICO**, p. 9,) I lay down an office.

[Some derive the Latin word *dico* from the Greek *dike*, a right; thus *abdico* may signify, I go from my right.]

— *Abdication*, the act whereby a person in office renounces and gives up the same. In 1688, James II. *abdicated* the throne of England. Francis II. last Emperor of Germany and first of Austria, *abdicated* the German Empire on the 6th of August, 1806.

Ab-duce, *abduco*, (see **DUCO**, p. 10,) I lead from, or draw away.

Ab-erration, *aberro* (see **ERRO**, p. 11,) I wander from. The act of wandering from the common or right tract. Applied to mistakes of the mind.

Ab-hor, *abhorreo*, (*horreo*, I feel horror,) I start from an object with a strong sensation of horror.

Ab-ject, *ahjicio*, (see **JACIO**, p. 18,) I throw from, or away; figuratively, I regard as mean. *Abject*, in a literal sense, is applied to that which is thrown away as of no value; and, figuratively, to that which is mean and despicable, or of low condition, as “*abject flatterers*,” “*abject poverty*.”

Ab-jure, from *abjuro*, I swear to go from, (see **JUS**, p. 18.) *Abjure* signifies I give up something with an oath. We *abjure* a religion, *recant* a doctrine, *retract* a promise. — *Abjuration*, the act of denying or renouncing a thing in a solemn manner, and even with an oath.

Ab-lative, *ablatus*, (see **FERO**, p. 13,) taken away. The *ablative* is the opposite to the *dative*, the first expressing the action of taking away, and the latter that of giving.

Ab-lution, *abluo*, (see **LUO**, p. 22,) I wash from or away. A religious ceremony, being a sort of purification, performed by washing the body. Moses enjoined *Ab-lutions*, the heathens adopted them, and Mahomet and his followers have continued them; thus they have been introduced among most nations.

Ab-olish, *aboleo*, (see **OLEO**, p. 26,) I lose the smell, I lose

every trace of former existence. Abolish signifies, literally, to take away every thing, even the smell ; in an extended sense, to cause to cease. A change of taste, aided by political circumstances, has caused the *abolition* of tournaments and other military sports. — *Abolition*, or *abolishing*, the act of destroying a thing or reducing it to nothing. On the 25th of March, 1807, an act of parliament for the *abolition* of the African slave-trade received the royal assent.

Ab-ominate, *abominor*, (*ominor*, I wish ill luck,) I hate in the highest possible degree. See OMEN.

Ab-origines. A name given to the primitive inhabitants of a country ; in contradistinction to colonies or new races of inhabitants. It was originally a proper name given only to a certain people in Italy. Whence this people came by the appellation is disputed. Jerome says, they were so called, as being, *ab origine* from the beginning ; others suggest, that they were called *Aborigines*, as if *Aberrigines*, from *ab*, from, and *errare*, to wander, as having been before a wandering people, who, coming from different countries, met accidentally in Italy.

Ab-rade, *abrado*, (*rado*, I scrape,) I scrape off.

Ab-rogate, *abrogo*, (*rogo*, I ask,) I ask that a thing may be done away ; in allusion to the custom among the Romans, among whom no law was valid unless the consent of the people was obtained by asking ; and, in like manner, no law was *abrogated* without asking their consent. Laws are *repealed* or *abrogated* : but the former of these terms is chiefly in modern use ; the latter is applied to the proceedings of the ancients.

Ab-rupt, *abruptus*, (see RUMPO, p. 32,) broken off or from.

Abrupt, literally means broken off ; figuratively, unconnected, as “ an abrupt style.”

Ab-scond, *abscondo*, (see DO, p. 10,) I put together from view ; figuratively, I hide myself. To *abscond*, is to retire from public view : generally used of persons in debt, or criminals eluding the law.

Abs-cent, *absens*, (see SUM, p. 38,) being from, or away.

Ab-solve, *absolvo*, (see **SOLVO**, p. 37,) I loosen from. — **To absolve**. To acquit of a crime, in a judicial sense; to pronounce a sin remitted, in an ecclesiastical sense. To set free from an engagement or promise. — **Absolute**, in a general sense, something which stands free or independent. *Absolute* is opposed to relative, thus in grammar we find mention of the superlative *absolute*, and the superlative *relative*. “Mr. A. is a very rich merchant;” very rich is termed the *superlative absolute*, because no allusion is made to others: but if we say, “Mr. A. is the richest merchant;” it is clear the expression is relative to other merchants, hence it is termed the *superlative relative*. An *absolute* monarchy is one in which the executive and the legislative power are exercised by the sovereign alone, and not as in our country, where the executive power is placed in the hands of the monarch, and the legislative power is exercised by the lords and commons conjointly with the king. When the Danes made their king *absolute* in 1660, they *absolved* him from his coronation oath. — *Absolution*, the remission of sins by a priest.

Absolutely, in grammar. It is said a word is taken absolutely, when it has no regimen or government. Thus, in the phrase, “we should pray without ceasing.” The word *pray* is taken *absolutely*, as it governs nothing. A noun or pronoun joined to a participle, its case being dependent upon no verb in the sentence, is termed the *nominative absolute*; as “He being dead;” “During the contest.”

Ab-sorb, *absorbeo*, (*sorbeo*, I suck,) I suck from. — **To absorb**. To imbibe any thing; thus, black bodies are said to *absorb* the rays of light; luxuriant branches to *absorb* or waste the nutritious juices which should feed the fruit.

Abs-tain, *abstineo*, (see **TENEO**, p. 39,) I keep from. — **To abstain**. To forbear; to deny one's self any gratification. St. Paul requires Christians to *abstain* from all appearance of sin. 1 *Thess.* v. 22.

Abs-temious, *abstemius*, (*temelum*, strong wine,) not

given to strong wine. The instances of longevity are chiefly among the *abstemious*.

Abs-tinence, has the same origin as Abstain. Abstinence is distinguished from temperance, as the greater degree from the less; as "a day of abstinence and a life of temperance." In the religious institutions of all countries we find many regulations on the subject of abstinence. The Mosaic law forbids the eating of animals that were strangled, the use of swine's flesh, &c. The Christian system enjoins the discipline of the passions, and an abstinence from those pleasures which have a tendency to degrade our nature. Particular days have been appointed, called vigils and fasts, in which flesh is prohibited, and fish enjoined: this prohibition, however, being more a political restriction than a religious obligation, was first enacted with a view to encourage fisheries.

Abs-tract, *abstractus*, (see *TRANO*, p. 40,) drawn from.— To abstract. To take one thing from another; to separate ideas. "Those who cannot distinguish, compare, and *abstract*, would hardly be able to understand and make use of language." *Locke*.—An *abstract idea* denotes an idea formed in the mind, when we consider a thing simply in itself, without respect to the subject in which it resides. *Abstract terms* are those made use of to express *abstract ideas*: in which sense, *whiteness*, *greatness*, &c. are *abstracts* or *abstract terms*. Whiteness is an abstract, inasmuch as it does not denote any one white object, but that colour or idea wherever found. *Abstract ideas* are opposed to those which are *concrete*; the concrete denoting the attachment of an abstract idea to some particular subject, as a *white wall*, a *great house*.—Abstracting, is putting away the consideration of the differences between species or individuals, and considering only what is alike in all. Thus, "I love myself, I love my family, I love my country, I love mankind, I love my house, I love rural occupations," &c. Not that it is possible that I should have exactly the same kind of love with respect to so many different sorts of things, which

stand in such different relations to me; but only, that there being something in my love to each which in some circumstances or other bears a resemblance to my love of the rest, I use only one term with respect to them all. For if I consider these different kinds of love, I shall find that the only resemblance between them is a sort of pleasure or satisfaction arising from the determination of this affection of the mind to its particular object.—In this way, abstracting from individuals what is peculiar to each, and retaining what is common to all, we form a general idea, called *Species*.

And proceeding exactly in the same way with species, we form a still more general idea, which we call by the name of *Genus*. Thus a nightingale is a bird, and a bird is an animal.—*Abstract numbers* are assemblages of units, considered in themselves without denoting any determined particulars. Thus, 8 is an *abstract number*, when not applied to any thing; but, if we say 8 feet, 8 becomes a *concrete* number. See **CONCRETE**.

Abstruse, *abstrusus*, (see **TRUDO**, p. 40,) thrust from. The word *sight* being understood. *Abstruse*, denotes something deep, hidden, or far removed from the common apprehensions and more intelligible ways of conceiving; in opposition to what is obvious and palpable. In this sense, *Metaphysics* is an *abstruse* science.

Ab-surd. A term applied to any action or sentiment that is contrary to some evident truth. A proposition would be absurd, that should affirm that two and two made five; or that should deny them to make four. *Absurd* is formed of *ab* from, and *surdus* deaf. It is an *absurd* reply; that is, a reply *ab surdo*, from one deaf, and therefore ignorant of that to which he replies.

Ab-undance, *abundo*, (see **UNDA**, p. 41,) I flow from, or overflow. The term *abundance* is often employed promiscuously with that of *plenty*; we can say indifferently, “a plentiful harvest,” or, “an abundant harvest.” *Plenty* is, however, more frequent in the literal sense for that which fills the body; *abundance* for that which fills the mind, or the desires of the mind, as “plenty of food,” “plenty of wine;” but we say, “an abund-

ance of words," or, "an abundance of riches." We have *abundant* cause for gratitude to the Giver of all good things.

Ab-use, abutor, (utor, use,) use away, or wear away by using; figuratively, to ill-treat a person by addressing harsh language to him. Every thing is *abused* which receives any sort of injury; it is *misused* if turned to a wrong use. Young persons are too prone to *abuse* books for want of setting a proper value on their contents. They do not always avoid *misusing* them in their riper years, when they read for amusement only instead of improvement.

A-vert, averto, (see VERTO, p. 41,) I turn from, or aside.

AD denotes the action of *adding*, which is the contrary to **AB**; and it may be considered to be equal to the English words *to*, or *according to*; *along*, or *along with*, *towards*, *near upon*.

When *ad* is united to words which begin with *c, f, g, l, n, p, r, s, t*, the *d* is changed into those letters; thus, *accede* instead of *adcede*; *affinity* for *adfinity*; *aggression* for *adgression*; *alliteration* for *adliteration*; *annex*, for *adnex*; *appeal* for *adpeal*; *arrogate* for *adrogate*; *ascribe* for *adscribe*; *attend* for *adtend*.

Ac-cede, accedo, (see CENO, p. 6,) I move to, or agree to. — To accede. To be added to, to come to; "generally used," says Johnson, "in political accounts; as another power has *acceded* to the treaty; that is, has become a party."

Ac-celerate, accelero, (see CELER, p. 6,) I cause to hasten. — To accelerate. To give a continual impulse to motion, so as perpetually to increase. Hasten ex-

presses little more than the general idea of quickness in moving towards a point; *accelerate* expresses, moreover, the idea of causing something to hasten, as a compositor *accelerates* the printing of a work by doing his part with correctness.

Ac-cent, *accino*, (see **CANO**, p. 4,) I sing according to a given rule or direction. "It is evident, that the Latin word *accentus*, and the correspondent term in Greek, (*prosodia*,) must, in their primitive signification, have had a reference to song, or musical tone, and not, as some have thought, to those energies of the human voice, which are expressed by the word emphasis." *Beattie*. — *Accent* is used in grammar for certain marks placed over syllables, to regulate their pronunciation. It is distinguished from emphasis, as accent regards the tone of voice, emphasis the strength of it. "Emphasis," says Mr. Sheridan, "discharges in sentences the same kind of office that accent does in words. As accent is the link which ties syllables together, and forms them into words; so emphasis unites words together, and forms them into sentences. Accent addresses itself to the ear only; emphasis, through the ear to the understanding."

Ac-cept, *accepto*, (see **CARIO**, p. 5,) I take to, or into my hand.

Ac-cess, has the same origin as **ACCEDE**.

Ac-cident, *accido*, (see **CANO**, p. 4,) I fall to, or upon.

Accident, in the popular sense of the word, signifies something produced casually, and without any foreknowledge or design in the agent which produced it. — *Accident*, in grammar, denotes a property attached to a word, without entering into its essential definition. Thus every word, whatever be its signification, will be primitive, derivative, simple, or compound, which are the *accidents* of words. Besides, each particular species of words has its accidents: for example, those of the noun substantive are gender, declension, and number. The accidents of a verb are mood, tense, number, and person. — *Accidence*, a name chiefly used

for a little book containing the rudiments of the Latin language, is a corruption of *accidentia*.

Ac-clamation, *acclamo*, (see *CLAMO*, p. 7,) I direct my shouting to a certain object. — **Acclamation**. A confused noise or shout of joy, by which the public express their approbation of any thing. Acclamation, in a more proper sense, denotes a certain formula of words uttered with extraordinary vehemence, frequent in the ancient assemblies. Acclamations were usually accompanied with applauses, with which they are sometimes confounded, though they ought to be distinguished; as acclamation is given by the voice, applause by the hands.

Ac-clivity, *acclino*, (see *CLINO*, p. 7,) I bend towards (the top). — **Acclivity**. The slope of a line inclining to the horizon, reckoning upward; as the ascent of the hill is the acclivity, so the descent is the declivity.

Ac-commodate, *accommodo*, (*commodo*, I profit,) I do good to, I am of service to. — **To accommodate**. To supply with conveniences of any kind.

Ac-complish, (*compleo*, I fill up,) to finish completely. — **Accomplished**. (A participial adjective,) finished with respect to embellishment; used commonly of acquired qualification, without including moral excellence.

Ac-cord. Derived, by some, from *corda*, the string of a musical instrument; by others, from *corda*, hearts: in the first implying *harmony*; in the other *unity*. To adjust one thing with another.

“Jarring interests of themselves create,

“Th’ according music of a well mixt state.”

Pope.

Ac-count. It was originally written *accompt*, (from *computus*, an account or reckoning,) but by gradually softening the pronunciation, in time the orthography changed to *account*. A register of facts relating to money. “Keeping *accounts* is a business of reason more than arithmetic.” *Locke*.

Ac-cost, (*costa*, the side,) to go near to the side of any one ; to address the discourse to a person.

Ac-credit, (*credo*, I trust or believe,) signifies to give that consequence or importance which arises from a confidence in the honour or veracity of a person or thing. "I am better pleased that he censures some things, than I should have been with unmixed commendation ; for his censure will (to use the new diplomatic term) *accredit* his praises." *Cowper*. — *Accredited*. Of allowed reputation ; confidential ; as, "Mr. A. is the *accredited* Agent at the Court of Sardinia."

Ac-cumulate, (*cumulus*, heap,) I add one heap to another. — To accumulate. To heap one thing upon another. "It is used either literally, as to *accumulate* money ; or figuratively, as to *accumulate* merit or wickedness." *Johnson*.

Ac-curate, *accuro*, (*curo*, I take care,) I take great care. A man is *accurate*, when he avoids faults ; *exact*, when he leaves nothing undone ; *precise*, when he does what he has to do according to a certain measure. — "Quickness of imagination is seen in the invention, fertility in the fancy, and *accuracy* in the expression." *Dryden*.

Ac-cuse, *accuso*, (see *CAUSO*, p. 6,) I assign the cause. *Accuse* is applied particularly to crimes, but it is also applied to every species of offence ; *charge* may be applied to crimes, but is used more commonly for breaches of moral conduct. We *accuse* a person of murder, we *charge* him with dishonesty. — *Ac-cusative*. The accusative in the Latin grammar is the fourth case of nouns, and signifies the relation of the nouns on which the action of the verb terminates. Its use may be conceived from this, that all verbs which express actions that pass from the agent, must have objects to receive those actions : or, they must imply that effects are produced by them ; so that such verbs evidently require after them a noun to designate the object of the action expressed. As, "Augustus vanquished Antony." "He built a House." Here, Antony and House are the nouns on which the actions implied

by the verbs, *vanquish* and *build*, terminate. In English, this relation of the noun is either shown by its position, or by the assistance of prepositions. See **CASE**. — The accusation set above the head of Jesus Christ at his crucifixion, is called by Wicliff, “the cause.”

Acerb. (See **ACER**, p. 1.) *Acerbity*. A bitter disagreeable taste; and, figuratively, severity of disposition.

Acid. (See **ACER**, p. 1.) *Acidity*. The property of being acid. Applied to that sharpness which we call sourness.

Ac-quire, from *acquiro*, (see **QUERO**, p. 31.) To seek or get to one's self. What we *acquire* comes gradually to us, in consequence of the regular exercise of our abilities; things are *obtained* by means that are honest or dishonest.

Acrid. (See **ACER**, p. 1.) Of a hot, biting taste: “Bitter and *acrid* differ only by the sharp particles of the first being involved in a greater quantity of oil than those of the last.” — *Acrimony*. The quality of being acrid; figuratively, severity of temper or language.

Act, or Action. (See **AGO**, p. 2.) Something done. — *Active*. That which has the power or quality of acting. In grammar, *active verbs* are such as express action, as “I beat;” in contradistinction to *passive verbs*, which imply suffering, as “I am beaten;” thus the subject or actor of an active verb, becomes the object or sufferer of a passive verb. — *Actual*. This word is applied to any thing endowed with a property which acts by an immediate power inherent in it; it is the reverse of *potential*. Boiling water is *actually* hot; brandy producing heat in the body is *potentially* hot, though of itself cold. — *Actuate*. To put in action. — *Actuary*. The person who compiles the records of the acts or proceedings of a court.

Acumen. (See **ACER**, p. 1.) A sharp point. This word is now commonly applied to sharpness or quickness of intellect.

Acute. (See **ACER**, p. 1.) Sharp, ending in a point, opposed to obtuse or blunt, as an acute angle. In a figurative sense, it is applied to one who has a quickness of per-

ception; opposed to dull or stupid; as, "this acute and ingenious author."—*Acute disease*. A disease which is attended with an increased velocity of blood, terminates in a few days, and is generally accompanied with danger. It is opposed to a *chronic* disease, which is slow in its progress, and not so generally dangerous. [Chronical is formed from the Greek word *chronos*, time.]—*Acute accent*. This accent (') is placed over quickly-accented vowels, and is opposed to grave.—*Acuteness*. Sharpness; figuratively, quickness and vigour of intellect.

Ad-apt, adapto, (apto, I fit,) I fit to. An *adept* is one who is well fitted or suited for any particular purpose, from the dexterity and experience acquired in it.

Ad-d, addo, (see Do, p. 10,) I give to.—To add. To join something to that which was before. "To *add to* is proper, but to *add together* seems a solecism." *Johnson*. — *Addition*. The act of adding one thing to another; opposed to *diminution*.

Ad-dict, addico, (see Dico, p. 9,) I speak to. To *addict*, signifies to indulge one's self in any particular practice; to *devote*, is to direct one's powers and means to any particular pursuit; to *apply*, is to employ one's time about any object. — *Addict*, in common language, is generally taken in a bad sense; as, "He *addicted* himself to drinking." It is employed in a good sense by some writers.

Ad-duce, adduco, (see Duco, p. 10,) I lead to.

Ad-ept. See **ADAPT**. A name assumed by those professors of alchemy who engaged in researches after the philosopher's stone and the universal medicine, or who pretended to have succeeded in these researches. The term is now applied, in a more general sense, to those who are proficient in any kind of science.

Ad-here, adhæreo, (hæreo, I stick,) I stick to; signifies, to be fixed to a party, person, or opinion.—*Adherence*. The quality of adhering or sticking. — *Adhêsion*. The act or state of sticking. *Adhesion* is generally used in the natural, and *adherence* in the metaphorical

sense; as, "The adhesion of iron to the magnet."
 "The number of the Jews, their dispersion and *adherence* to their religion, have furnished every age with the strongest arguments for the Christian faith."

Addison.

Ad-jacent, *adjaceo*, (see *JACEO*, p. 18,) I lie near to.

Ad-jective. A kind of noun joined with a substantive, to show its qualities. The word is formed of the Latin *adjicere*, to add to; as it is designed to be added to a substantive, without which it has no precise signification. Nouns are substantives when they denote persons, places, or things; and, on the contrary, they are adjectives when they express the quality of a person, place, or thing, expressed or understood, to which they are united. Adjectives are divided into four kinds; 1. The *nominal* are those which distinguish certain species by some quality, which arises either from the nature of the thing, or from its form, situation, &c.; such as *good, black, round, external*, &c. 2. The *verbal*, or *participial*, which always end either in *ed* or *ing*; as *loved, domineering*, &c., and denote some accidental quality, which appears to be the effect of an action that passes, or has passed, in the thing under consideration. 3. *Numeral* adjectives are those which place any substantive in numerical order; as *first, second, last*, &c. 4. *Pro-nominal* are those which do not mark either species, action, or arrangement, but are merely indications of individuality; these adjectives are either personal, as *my, thy*; or they have a vague and indeterminate meaning; such as *some, one, many*, &c.; or, lastly, they serve the purpose of mere indication; as *this, that, such*.

Ad-judge, *adjudico*, (see *DICO*, p. 9,) I give the thing controverted to (one of the persons engaged).—*Adjudication*. The act of judging, or of granting something to a litigant by a judicial sentence.

Ad-junct, *adjunctus*, (see *JUGUM*, p. 18,) joined to. Something united to another, though not essentially part of it.

Ad-minister, *administro*, (*ministro*, I assist,) I act as a

minister. To *minister*, signifies to act in subservience to another in that which is wrong: thus we speak of ministering to the caprices or vices of another. *Ad-minister* is taken in the good sense of serving another to his advantage: it is the part of the Christian to *ad-minister* consolation to the afflicted. — *Administración*. The act of conducting any employment, as the conducting of public affairs; dispensing the laws. When we speak of the *Government*, it implies the whole body of constituted authorities; and the *Administration*, only that part which puts in execution the intentions of the whole. — *Administrator*. He that conducts the government, or officiates in divine rites; or he who has the goods of a person deceased committed to his charge. — *Administrátrix*. A female administrator.

Ad-mire, *admiror*, (*miror*, I wonder,) I wonder at. Ad-miration is wonder mixed with esteem or veneration. [Wonder amounts to little more than a suspension of the thinking faculty, and an incapacity to fix on a discernible point in an object that rouses our curiosity.] The *admirer* suspends his thoughts, not from the vacancy but the fulness of his mind; he is riveted to an object which for a time absorbs his faculties. An ignorant person cannot *admire*, because he cannot appreciate the value of any thing.

Ad-mit, *admitto*, (see *Mirro*, p. 23,) I send to. I suffer to enter. To *admit* an opinion, is to grant the force of it.

Ad-mixture, (*misceo*, I mix,) a body *mingled to* (with) another.

Ad-monish, *admoneo*, (*moneo*, I warn,) I put seriously in mind; I rebuke. *Monish*, without the preposition, was used by the early English writers.

Ad-olescence, *adolesco*, (*olesco*, I grow,) I grow up to (a certain age). *Adolescence* is the age succeeding childhood: it is commonly computed to be between fifteen and twenty-five, or even thirty, years of age, though in different constitutions its terms are very different. The Romans usually reckoned it from twelve to twenty-five in boys, and to twenty-one in girls.

Ad-opt, adopto, (opto, I choose,) I choose to myself. —

Adoption. An act whereby any person takes another into his family, owns him for his son, and appoints him for his heir. We read also in Scripture that “when the fulness of the time was come, God sent forth his Son, made under the law, to redeem them that were under the law, that they might receive the *adoption* of sons.”

Ad-oration. The act of rendering divine honours, or of addressing God. The word is compounded of *ad*, to, and *os, oris*, mouth; and literally means to apply the hands to the mouth; *manum ad os movere*, “to kiss the hand;” this being in the eastern countries one of the greatest marks of respect and submission. The ceremony of adoration among the ancient Romans was thus: the devotee, having his head covered, applied his right hand to his lips; then, bowing his head, he turned himself round from left to right. Pythagoras enjoined that adoration should be performed in a sitting posture. The Jewish mode was by prostration, bowing, and kneeling. The Christians adopted the Grecian rather than the Roman method, and adored always uncovered. The ordinary posture was kneeling, but on Sundays standing; and they had a peculiar regard to the East, to which point they ordinarily directed their prayers, which occasioned a belief among the heathens that they adored the sun. Something of this usage is still retained, as appears by the position of our churches.

Ad-orn, adorno, (orno, I make beautiful.) We *adorn* by giving the best external appearance to a thing. “*Orno* is derived from *ora*, time, the time of spring, the seasonable time of youth, of beauty; that which beautifies.” *Salmon's Stemmata Latinitatis.*

Ad-scititious, adscisco, or ascisco, (scisco, I inquire,) I seek after. *Adscititious* is applied to that which is taken in to complete something else, as, “*adscititious* advantages.” “This fourth book on happiness may be thought to be *adscititious*, and out of its proper place.” *Warton on Pope's Essay.*

Ad-vance, *advenio*, (see *VENIO*, p. 41,) I come to ; I bring forward a thing.

Ad-vent, *advenio*, (see *VENIO*, p. 41,) I come to. 'The name of one of the holy seasons, signifying "the coming ;" that is, *the coming* of our Saviour. — *Adventitious*. That which is added, not essentially inherent.

Ad-verb. A word joined to verbs, adjectives, or participles, to modify or qualify them ; that is to say, to explain their manner of acting, suffering, or existing ; or to mark some quality or circumstance signified by them. The word is formed from *ad*, to, and *verbum*, a verb ; and signifies literally, a word joined to a verb, to show the mode, degree, time, or place of acting, suffering, or existing ; as, "the boy paints neatly ;" "he writes badly ;" "the house stands there." Not that the *adverb* is confined purely to verbs ; but because that is its most ordinary use, whence it is so denominated. Although it is more frequently joined to verbs, it is also frequently used to qualify participles, adjectives, and adverbs ; as, "writing *badly*," "*very* sick," "*very* cheerfully." It has been said that it sometimes qualifies a substantive ; as, "he is *truly* king ;" but this is a mistake, the verb "*is*" being here qualified, and not the substantive "king." Some grammarians choose rather to call adverbs modificatives, comprising under this general term *adverbs*, conjunctions, prepositions, and even adjectives.

Ad-verse, *adverso*, (see *VERTO*, p. 41,) I turn towards with an hostile intention. *Adverse* may be applied to either persons or things : we are *adverse* to a proposition ; or circumstances are *adverse* to our advancement. *Adverse*, signifying turned against, denotes simply opposition of situation ; *averse*, signifying turned away from, denotes an active removal. *Adverse* is therefore as applicable to inanimate as to animate objects, *averse* only to animate objects.

Ad-versary. One who is against another. — *Adversative*. A word which expresses not only some difference, but some opposition. Thus, in the phrase, "he is a clever man, *but* he is a rascal ;" *but* is an *adversative*

conjunction. *Adversative* disjunctives are distinguished from those which are denominated *simple*, in this respect: the latter merely disjoin or express a diversity, whereas the former disjoin with opposition. The preposition "either it is day *or* it is night," is a simple disjunctive; whereas an *adversative* is when we say, "it is not day, *but* it is night."

Ad-vert, *adverto*, (see **VERTO**, p. 41,) I turn or apply the thoughts to (any person or thing). — *Advertise.* To call the attention to, to give notice or information of.

Ad-vise, *ad*, and *visus*, participle of *video*, (see **VIDEO**, p. 41.) *Advise* signifies to cause to see; it is used only in a moral sense: thus, we *advise* a person as to his future conduct, by giving rules and instructions.

Ad-ult has the same origin as **ADOLESCENCE**. *Adult* is one who has grown up to (manhood or maturity).

Ad-vocate, *advoco*, (see **VOCO**, p. 41,) I call to, or speak for. To plead the cause of another. — *Advocate* is one who is "*called to*" (*vocatus ad*) assist another in matters of justice. In scripture this word is applied to our Saviour.

Æra, from *æra*, a period of time. The history of the events of each year was, among the Romans, engraved upon plates of brass: *æs*, *æris*, signifies "brass." The end of each plate was termed *Epocha*, that is, "a resting-place." *Epocha* afterwards denoted a solemn date, or particular point of time, rendered remarkable by some memorable event: as with us "The Conquest;" "The Revolution."

Af-fable, *affabilis*, (*fari*, to speak,) easy to be spoken to, or a readiness to speak to any one.

Af-fect, "signifies to act upon:" thus we say, People of tender sensibility are easily *affected*. In this case it has its origin from *affectus*, participle of *afficio*, which is compounded of *ad* and *facio*, (see **FACIO**, p. 11.) — *Affect* "signifies also to use forced efforts in order to appear to have what one really has not: thus we say, She *affects* to have fine feelings. In this sense it derives its origin from *affecto*, I desire eagerly." **Crabb.** — *Affection*, signifying a settled bent of mind

towards a particular being or object, occupies a middle space between *disposition* on the one hand, and *passion* on the other. *Affection* is applicable to an unpleasant as well as pleasant state of the mind. Custom, however, chiefly appropriates it to kindness and benevolence. — *Affectation*. Over-doing, a false pretence.

Af-finity, *affinis*, (see **FINIS**, p. 14,) lying near to, bordering upon. Relation by marriage; it is opposed to consanguinity, or relation by birth. Affinity is also used to denote conformity or agreement. Thus, we say, “the affinity of language;” “the affinity of words or sounds.”

Af-firm, *affirmo*, (see **FIRMO**, p. 14,) I make firm; I speak confidently; I give strength to (what has been said). *Affirmation*, in law, denotes a privilege allowed to the people called Quakers; who, in cases where an oath is required from others, may make a solemn *affirmation* that what they say is true; but if they make a false affirmation, they are subject to the penalties of perjury. — *Affirmative*, that which *affirms*; opposed to *negative*. The term is used substantively, as, “there were so many votes for the *affirmative*.”

Af-fix, *affixus*, (see **FIGO**, p. 13,) fastened to. A particle added at the close of a word, either to diversify its form, or alter its signification. It is opposed to *prefix*.

Af-flatus, from *ad*, and *flatus*, participle of *flo*, I blow; literally, a blast of wind striking against a body; figuratively, a divine inspiration.

Af-flict, *affligo*, (*fligo*, I throw or dash,) I throw to, or dash against. *Affliction*, conveys the idea of deep sorrow; *distress*, that of sorrow mixed with anxiety; *trouble*, that of sorrow in a less degree.

Af-fluence, *affluens*, (see **FLUO**, p. 14,) flowing to. *Affluence* is a term applicable to the fluctuating condition of riches: hence, we do not say a man is in *opulent* circumstances, but that he is in *affluent* circumstances. *Wealth* and *opulence* are applied to individuals, or

communities. *Afflux* is from the same source as *Affluence*.

Afford, "is probably changed from *affered*, and comes from the Latin word *affero*, (see *FERO*, p. 13,) which signifies, I bring to a person. With *afford* is associated the idea of communicating a part, or a property, of some substance to a person: meat *affords* nourishment to those who make use of it; the sun *affords* light and heat to all living creatures.

"*Afford* has also a moral application: nothing *affords* so great a scope for ridicule as the follies of fashion; religion is the only thing that can *afford* true consolation and peace of mind in the season of affliction and the hour of death. — *Afford* also carries with it the idea of deducting from one's property with convenience: there are few so destitute, that they cannot *afford* something for the relief of others who are more destitute." *Crabb*.

Aff-front, is doubtless contracted from *ad frontem stare*, "to stand front to front." The word *affront* was employed formerly to denote simply a meeting, face to face; but it now implies to meet in a hostile manner, to offer an open insult. It is observed by a writer, that if a man strikes another on the back, and then runs away, the person so struck is injured, not *aff-fronted*; an *affront* always implying a justification of the act.

A-gent. (See *Ago*, p. 2.) That which acts; opposed to *patient*, or that which is acted upon.

Ag-gravate, *aggravo*, (*gravo*, I make heavy,) I make very heavy by adding to. *Aggravate* is used only in a moral acceptation: "The crime of robbery is *aggravated* by any circumstances of cruelty."

Ag-gregate, *aggrego*, (*grex*, *gregis*, a flock; *ducere*, to lead, being understood;) I lead to the flock; I gather together. *Aggregate*, in general, denotes a body formed by the union of others of the same kind which are smaller; the whole sum of which, combined, is called the *aggregate*.

Ag-gression, *aggredior*, (see *GRADUS*, p. 16,) I step to;

I advance against another, as foe against foe. Thus, one who gives another cause for quarrel is said to be the *aggressor*.

Agrarian, from *agrarius*, "relating to fields or grounds."

Agrarian laws, among the Romans, those relating to the distribution of lands. Some have pleaded for the necessity of Agrarian laws among us, by which the number of acres that each might enjoy was to be limited, so that all citizens should have a certain portion of land.

Agri-culture, from *ager*, *agri*, a field; and *colo*, *cultus*, I till. The art of cultivating the ground.

Albion was the name given by the Romans to this Island, because the part they first saw was *white*, on account of the chalk cliffs: *albus*, in Latin, signifies "white."

Alias. (See **ALIUS**, p. 2.) Otherwise. A word often used in the trial of criminals whose danger has caused them to change their names; as, Simpson, *alias* Smith, *alias* Baker; that is, *otherwise* Smith, *otherwise* Baker.

Alibi. (See **ALIUS**, p. 2.) Elsewhere. A word frequently used in trials: as, the prisoner proved an *alibi*; that is, he proved he was elsewhere.

Alien. A person born out of the king's allegiance; in contradistinction to a natural subject, or to a denizen; that is, a foreigner made capable, by the king's charter, of bearing any office, purchasing and enjoying all privileges, except inheriting lands by descent. The word is formed from the Latin *alius*, another; that is, one born in another country.

Alienate, from *alieno*, I transfer property of one to another. To withdraw the heart or affections.

Alimony, from *alo*, I nourish. The proportion of the husband's estate, by the sentence of an ecclesiastical court, allowed to a wife on separation.

Ali-quant, from *alius*, and *quantus*, quantity. Parts of a number which, however repeated, will never make up the number exactly; as 3 is an aliquant of 10, thrice 3 being 9, four times 3 making 12.

Ali-quot, from *alius*, and *quoties*, how often. Aliquot parts of a number or quantity such as will exactly measure it without any remainder; as, 3 is an aliquot part of 12, because, being taken four times, it will just measure it.

Al-lege, or alledge, *allego*, (see **LEGO**, p. 19,) I send to; I state by way of excuse, or proof.

Al-legiance, alligation, *alligo*, (see **LIGO**, p. 21,) I bind to. *Allegiance* is applied to the tie or bond of fidelity, by which we who are subjects are bound to our prince. “*Allegiance* and *alliance* are the same word differently applied; the *g* being softened in the first instance into *y*, as *ally*, and then the *y* is changed into *i*.”

Al-leviate, *allevo*, (see **LEVIS**, p. 19,) I lift up; and thus *lighten* that which oppresses.

Al-ligation. The act of tying to. A rule in arithmetic which teaches to adjust the price of compounds, formed of several ingredients of different value.

Al-literation, (*litera*, a letter,) is used to signify many successive words beginning with the same letter, as in these lines applied to Cardinal Wolsey:—

“ Begot by butchers, but by bishops bred ;

“ How haughtily his highness holds his head !”

Al-lude, *alludo*, (see **LUDO**, p. 22,) I laugh at or sport with. To *allude* to a person or circumstance, is to say something relative to them in a *sportive* or cursory manner. — *Allusion*. A figure whereby something is applied to or understood of another, by reason of some similitude of name or sound.

A-manuensis. One who writes what another dictates: the word is formed of *a*, from, and *manus*, a hand, and literally implies one who is useful from his manual labour.

Ambiguous, from *ambigo*, (formed from *am* or *ambi*, about, from side to side, and *ago*, I act,) I act first in one way and then in another; I am in doubt. — *Ambiguity*. Uncertainty of signification.

A-muse, from *a*, by, and *musa*, a song, literally to pass away time with a song.

Ambition, from *ambio*, (formed of *am* or *ambi*, about, and *eo*, I go,) I go about (seeking for honour); I desire something higher than what I have at present.

An-neal. "I take this verb to have been derived from *anhelare*, to breathe, to blow. In glass manufactories, and wherever vitrification is produced, the *annealing* is nothing more or less than the effect of the *anhelation* of the bellows at play, or of a strong draught of air let into the furnace in order to fan the flame and impart to it a gentle melting power. The *h* in *anhele*, being dropped in *anneal*, is compensated by the duplication of the liquid *n*. The difficulty of explaining the word 'unanealed,' or 'unannealed,' in the speech of the ghost of Hamlet's father, might be solved by referring it to this etymon. — *Unanealed*, that is to say, not *breathed* upon by the minister of presumed forgiveness and final absolution." [*Anhelare* is compounded of *an*, (for *ad*,) to or upon, and *halo*, I breathe or cast out a vapour.]

An-nex, *annexo*, (see *NEXO*, p. 25,) I join to. — To *Annex*. To write at the end; as, he annexed a codicil to his will. *Annexion* always pre-supposes something: thus we may say, punishment is annexed to guilt, but not guilt to punishment.

An-nihilate, (*nihil*, or *nihilum*, nothing,) signifies to reduce to nothing.

Animadvert. (See *VERTO*, p. 41.)

Anni-versary. Returning with the revolution of the year; (from *annus*, the year, and *verto*, I turn.) Anniversaries were formerly called year-days, or mind-days, that is, memorial days.

An-notations, *annoto*, (*noto*, I note,) I mark upon. *Annotations* are explanations or remarks added to books.

An-ounce, *annuncio*, (see *NUNCIO*, p. 26,) I deliver a message to. "Annunciation Day:" the day celebrated by the church in memory of the angel's salutation of the blessed Virgin; observed by us on the 25th of March.

Ante-cedent, from *ante*, before, and *cedo*, I go. Going before; preceding. "*Antecedent* is used, I think, only with regard to time; *precedent*, with regard to time and place." *Johnson*.—Antecedent is opposed to *subsequent*. In grammar, *antecedent* is the term given to the noun to which the relative is subjoined, as "the *man* who is there;" "the *stone* which is rejected:" here, *man* and *stone* are antecedents, who and which relatives.

Ante-chamber, from *ante*, before, and *camera*, a chamber; an outer chamber before the principal chamber, where the servants wait, and where strangers stay till the person to be spoken with is at leisure.

Ante-diluvian, from *ante*, before, and *diluvium*, a flood. Existing before the flood. Those generations that existed from Adam till Noah's flood, are called *antediluvians*; and those that have existed since the time of the flood are called *postdiluvians*.

Ante-penult, or **Antepenultimate**. The last syllable but two, as the syllable *te* in antepenult. The word is compounded of *ante*, before, and *penultimate*, last but one; (*pene*, almost, *ultima*, the last.)

Anti-cipate, from *ante*, before, and *capio*, I take. To take something sooner than another; to take before the time at which a thing might be regularly had.

Ap-peal, *appello*, I call to one for help. To *appeal*, with us, signifies to remove a cause from an inferior to a superior court or judge, when a person thinks himself aggrieved by the sentence of the inferior judge. *Appeals* lie from all the ordinary courts of justice to the House of Lords.

Ap-pear, *appareo*, (*parco*, I appear,) I appear to; I become visible.

Ap-pellation, from *appellatio*, a naming. *Appellative* names, in contradistinction to proper names, are such as stand for universal ideas, or a whole rank of beings. Thus fish, bird, man, city, river, are common or appellative names.

Ap-pendix, *appendeo*, (see *PENDEO*, p. 27.) I hang to. Something added to.

Ap-petite, *appeto*, (see **PETO**, p. 28,) I seek earnestly.

Ap-plaud, *applaudo*, (see **PLAUDO**, p. 28,) I praise greatly.

“What a man does, calls forth *applause*; but the man himself is mostly received with *acclamations*.” See **ACCLAMATION**.

Ap-plication, *apply*, from *applico*, (see **PLICO**, p. 28.) To knit one thing *to* another; figuratively, to employ one’s time or attention about any object. “Whoever *applies* his mind to the contemplation of nature, and the works of creation, will feel himself impressed with sublime and reverential ideas of the Creator.”

Ap-position, *appono*, (see **PONO**, p. 29,) I place to. *Apposition*. In grammar, the putting of two nouns in the same case, as “Cicero the Orator.” — *Apposite*. Well adapted to time, place, or circumstance.

Ap-praise, *appreciate*, are compounded of *ap*, (for *ad*,) to, and *pretium*, a price; and signify to set a price or value on a thing. *Appraise* and *appreciate* are used in precisely the same sense for setting a value on any thing, according to relative circumstances; but the one is used in the proper, and the other in the figurative sense: a sworn *Appraiser appraises* goods according to the condition of the article and its saleable property; the characters of men are *appreciated* by others when their good and bad qualities are justly balanced.

Ap-prehend, *apprehendo*, (*prehendo*, I seize,) is used in the same manner as the uncompounded word *prehendo*. *Apprehend* is used in a moral sense also: “Our natural sense of right and wrong produces an *apprehension* of merited punishment when we have committed a crime.” *Blair*.

Ap-probation, *approve*, (see **PROBUS**, p. 30.) *Approbation* is a species of *assent*; however, to *approve* is not merely to *assent* to a thing that is right, but to feel it positively; to have the will and judgment in accordance.

Ap-propriate, (*proprius*, particular or private,) to consign to some particular use or person.

Ap-prove. See **APPROBATION**.

Ap-proximate, (*proximus*, near,) to draw or bring near.
 Apt, from *aptus*, rendered fit, acquiring a *fitness* not necessarily inherent in a subject.

Aque-duct, from *aqua*, water, and *duco*, I lead. A conveyance made for carrying water from one place to another. Aqueducts of every kind were reckoned among the wonders of ancient Rome; their great number, and the immense expense of bringing water 30, 40, 60, or even 100 miles, either by continued arches or by means of other works, where it was necessary to penetrate mountains and rocks, may well astonish us.

Aqui-line, from *aquila*, an eagle; an epithet applied to the nose when it resembles the beak of an eagle.

Ar-rogate, from *arrogō*, (*rogo*, I ask,) I ask for or assume to myself. Nothing exposes men more to ridicule than *arrogating* to themselves distinctions which do not belong to them.

A-rea, from *arere*, to dry, is a vacant dry place left before a building; *arena* was a *sanded* place left vacant for the combat of the Gladiators: the sand (in Latin, *arena*) was intended to absorb the blood. See GLADIATOR.

Ar-ticle. (See ARTUS, p.3.) A little part or division of any complex thing. Article is also applied to the several clauses or conditions of a contract, treaty of peace, &c. In this sense we say, "articles of marriage;" "articles of capitulation;" "preliminary articles."—*Articles of Religion*. In the early ages of Christianity, the declaration that was required of a Christian's faith was conceived in very general terms; but, as heresies sprung up, it was thought necessary to guard against them by enlarging the creeds or confessions of faith. It was in imitation of this procedure that the Reformers were so copious in stating the doctrines of the Church of England in that work which is entitled the "Thirty-nine Articles."—*Articles of War* denote certain regulations for the better government of the army in the kingdom of Great Britain and Ireland.—*Article of Death*. The last pangs or agony of a

dying person. — *Article, in Grammar.* Articles are sometimes termed definitives, because, being associated with a noun they serve to define or ascertain any particular object, so as to distinguish it from others of the class to which it belongs. “There goes a man with a long beard.” When the same man returns, we say, “There goes *the* man with *the* long beard.” The article only is changed, the rest remains unaltered. The individual, once vague, is now recognised as something known, and that merely by the efficacy of this latter article. *A*, is termed the indefinite, and *the*, the definite article. — *Articulate*, divided as the parts of a limb are divided by joints; not continued in one tone, as “an articulate sound;” that is, a sound varied and exchanged at proper pauses, in opposition to the voice of animals, which admits of no such variety.

Artificial. (See *ARS*, *ARTIS*, p. 3, and *FACIO*, p. 11.) Made by *art*; in contradiction to *natural*.

As-cend, *ascendo*, (see *SCENDO*, p. 33,) I climb up to a point. “Ascension Day.” The day on which the ascension of our Saviour is commemorated; the Thursday but one before Whitsuntide: it is also called Holy Thursday.

A-scribe, *ascribo*, (see *SCRIBO*, p. 33,) I direct my *writing* to some particular person. It is generally used in a moral sense: sometimes we *ascribe* to ourselves the merit of good qualities, which, if justly considered, would cover us with shame.

A-spect, *aspetto*, (see *SPECIO*, p. 37,) I look earnestly at an object.

A-spense, from *aspergo*, which, like the simple verb *spargo*, (see *SPARGO*, p. 37,) whence it is compounded, signifies to sprinkle or stain with spots. With us, *asperse* is used only in a moral sense, and means to fix a stain upon a person's character: if I speak slightly of my neighbour, and insinuate any thing against the purity of his principles, or the rectitude of his conduct, I *asperse* his character.

A-spire, from *aspiro*, (see *SPIRO*, p. 38,) is used with us in

a moral sense only : we *aspire* after that which we think ourselves entitled to, and flatter ourselves with gaining : an emulous youth aims at acquiring the esteem of his teacher ; he *aspires* to excel all his competitors in literary attainments.

As-sent, from *assentio*, (see SENTIO, p. 34,) signifies to bring one's mind or judgment to a thing. *Assent*, respects the judgment ; *consent*, the will. Some men give their hasty *assent* to propositions which they do not fully understand ; and their hasty *consent* to measures which are very injudicious. It is the part of the true believer not merely to *assent* to the Christian Doctrines, but to make them the rule of his life. Those who *consent* to a bad action are partakers in the guilt of it.

As-severate. (See SEVERUS, p. 35.) “ *Asseverations* are strong affirmations, made in cases of doubt, to remove every impression disadvantageous to one's sincerity.” *Crabb*. — “ I judge in this case, as Charles the Second victualled his navy with the bread which one of his dogs chose of several pieces thrown before him, rather than trust to the *asseverations* of the victuallers.” *Steele*.

As-siduous, *assido*, or *assideo*, (see SEDEO, p. 33,) I sit close to. *Assideo* signifies also, I sit as a judge ; whence *assessor*, which is at present applied principally to one who determines the amount of taxation. *Assiduous* and *sedulous*, both express the act of sitting close to a thing ; but the former may be employed on a partial occasion, whilst the latter is always permanent. We may be *assiduous* in our attentions to a person ; but we are *sedulous* in the important concerns of life.

As-sign, *assigno*, (see SIGNUM, p. 35,) I set a sign upon something. *Assign* is used principally in a moral sense : “ That conduct is absurd for which no reason can be *assigned*.” “ It is the part of a wise prince to *assign* the highest offices to the most worthy.”

Assi-milate, *assimilo*, (see SIMILIS, p. 35,) I make like to.

As-sist, *assisto*, (see SISTO, p. 36,) I stand near to another in order to give him aid. “ To *help* and *assist*, respect

personal service rendered to another, the former by corporeal, the latter by corporeal or mental labour : one servant *helps* another by taking part in his employment ; one author *assists* another in the composition of his work. *Help* is necessary for one who has not strength to perform his task ; *assistance* is necessary when a person's time or talent is too much occupied to perform the whole of his office." *Crabb*.

As-sociate, associo, (see **Socio**, p. 36,) I unite myself to another.

As-suage, compounded of as, (for ad,) to, and suasi, perfect tense of *suadeo*, I use mild means in argument, in order to convince. [*Suavis*, sweet or mild ; *suavitas*, suavity or mildness of manners.] *Assuage*, is used in a moral sense to indicate a lessening of something painful : " Religion can *assuage* the bitterest griefs by affording us the brightest prospects of future bliss."

As-sume, assumo, (see **Sumo**, p. 38,) I take to my own use.

As-tonish. Tonitru is the Latin for thunder ; *tono*, I make a great noise like thunder. The compound word *adtono*, whence *astonish*, signifies to strike, as it were, with the overpowering noise of thunder.

At-tain, attineo, (see **Teneo**, p. 39,) I hold to (a thing).

" To *acquire*, is a progressive and permanent action ; to *attain*, is a perfect and finishing action : we always go on *acquiring* ; but we stop when we have *attained*."

At-tend, attendo, (see **Tenno**, p. 39,) I bend the mind to a particular object. We *attend* to a speaker, when we hear and understand his words ; we *mind* what is said, when we retain it in our minds ; and we *regard* what is said, by dwelling and reflecting on it.

At-tract, attraho, (see **Traho**, p. 40,) I draw towards. That is *attractive*, which draws the thoughts towards itself ; that is *alluring*, which awakens desire ; that is *engaging*, which takes possession of the mind.

At-test, attesto, (testis, a witness,) I bear witness to a thing.

At-tribute, attribuo, (see **Tribus**, p. 40,) I bestow upon, or attach to a thing, what belongs to it. The *quality* of a thing is that which is inherent in it : the *property* of

a thing is that which belongs to it for the time being ; the *attribute* is the quality which is assigned to any object : thus we say, goodness and mercy are *attributes* of the Almighty.

Audacity, from *audacia*, boldness ; a disposition to face danger inconsiderately, and not to weigh consequences.

Audible, audience, audit, auditory. See *AUDIO*, p. 3.

Auction, augment. See *AUGEO*, p. 3.

Augur. To conjecture by signs ; to guess. Augur was the name given by the Romans to a person appointed to foretel future events by the chattering, flight, and feeding of birds. The word Augur is derived from *avis*, a bird, and *garritus*, chattering. Augury was a very ancient superstition. When men considered the wonderful migration of birds, how they disappeared at once and appeared again at stated times, and could give no guess whither they went, it was almost natural to suppose that they retired somewhere out of the sphere of this earth, and perhaps approached the etherial regions, where they might converse with the Gods, and thence be enabled to predict events. It was almost natural for a superstitious people to imagine this ; at least to believe it, as soon as some impostor was impudent enough to assert it. Add to this, that the disposition in some birds to imitate the human voice, must contribute much to the confirmation of such a doctrine. Hence, birds were looked upon as the interpreters of the Gods ; and no affair of consequence, either in private or public concern, among the Romans, was undertaken without consulting them. The veneration for auguries was so strongly imprinted on the minds of the Romans, that they looked upon them as impious persons who contemned or derided them ; attributing the misfortunes which happened to P. Claudius, the consul, to the anger of the Gods ; he seeing that the poultry would not eat, threw them into the sea, saying, in raillery, " They shall drink at least, if they will not eat."

August. In a general sense, something majestic, venerable, or sacred. The title " Augustus " was first

given by the Roman senate to Octavius. It was conceived to express something divine, or elevated above the pitch of mankind, being derived from the verb *augeo*, I increase, I make a thing seem greater, I advance to honour. *August*, the eighth month of our year; it was dedicated to Augustus Caesar, because in that month he was created consul, thrice triumphed in Rome, subdued Egypt to the Roman Empire, and terminated the civil wars.

Avarice, *avaritia*, (*sub.*) and *avarus*, (*adj.*) appear to have their origin from *avidus aris*, greedy of money.

Aviary, from *avis*, a bird. A place inclosed in which to keep birds.

Auricular, from *auricula*, an ear. Something that relates to the ear; thus we say, "an auricular witness," a witness by hearsay. "Auricular confession." See **CONFESSION**.

Auspicious. Having omens of success; prosperous, fortunate. — *Auspices*. Protection; good derived to others from their patron; it originally meant omens of any future undertaking drawn from birds. The word is derived from *ausper*, a name given by the Romans to those who were afterwards denominated Augurs. See **AUGURS**. *Ausper* is formed of *avis*, a bird, and *specio*, I view.

Authentic. (See **AUGEO**, p. 3.) That which has every thing requisite to give it authenticity; as an "authentic register." It is used in opposition to any thing by which authority is destroyed, as *authentic*, not *counterfeit*.

Author. See **AUGEO**, p. 3.

Autumn, *autumnus*, (for *auctumnus*,) from *augeo*, I increase. *Autumn* is so named because at that season of the year the fruits of the year are augmented.

Auxiliary, from *auxilium*, help. *Auxiliary verbs* are such as help to ascertain or limit the sense of others; that is, are prefixed to them to form or denote their moods or tenses. Such, in English, are *have*, *am*, or *be*; in French, *être* and *avoir*. The auxiliary *am* supplies the want of *passives* in our language. See **PAS-**

SIVE. The modern languages make use of auxiliary verbs, because they do not change their terminations as those of the Latin and Greek. Beside the auxiliary verbs, we have several defective ones, which save the necessity of changing the termination of those verbs to which they are added. The verbs *have*, *be*, *will*, when they are connected with a principal verb, expressed or understood, are not auxiliaries, but principal verbs; as, we *have* enough; "I *am* grateful." The Romans expressed by inflections (changes in the termination of words) the most common modes of action or existence, such as condition, power, contingency, volition, certainty, liberty, duty, &c. In our language, these are denoted by certain irregular verbs, which, *for this service*, grammarians have termed auxiliary verbs. The auxiliaries are *be* or *am*, *do*, *have*, *may*, *can*, *shall*, *will*, *ought*, with their variations; and *let*, *must*, used without variations. *Existence* is denoted by *am* or *be*. *General action* is denoted by *do*. *Possession*, by *have*. *Liberty*, by *may*. *Power* or *ability*, by *can*. *Certainty* and *compulsion*, by *shall*. *Volition* (willing) and *futurity* are expressed by *will*. *Necessity* is denoted by *must*. *Duty* or *obligation*, by *ought*. *Permission*, by *let*.

B.

BANK-RUPT. A man in debt beyond the power of payment. Bankrupt is formed of *bancus*, a bench, and *ruptus*. (See RUMFO, p. 32.) It is said that money-changers in Italy, (whence the word was introduced,) had benches, and when any became unable to pay, their *bench* was *broken*.

Beati-fic. (See FACIO, p. 11.) That which has the power of making happy or completing fruition; it is used of heavenly fruition after death. — *Beatification*. A term in the Romish church, distinguished from *canonization*. Beatification is an acknowledgement made by the Pope, that the person beatified is in heaven, and therefore may be revered as blessed;

but it is not a conferring of the honours due to the saints: these are conferred by canonization.

Beatitude, from *beatus*, happy, blessed. Happiness; commonly used of the joys of heaven. A declaration of blessedness made by our Saviour to particular virtues. *Matt. v.*

Bene-diction. (See **BENE**, p. 3.) In the general sense, the act of blessing or giving thanks to God, or returning thanks for his favours. Hence also, benediction is applied to the act of saying grace before or after meals.

Bene-faction, **benefice**. (See **BENE**, p. 3.) Benefice, in an ecclesiastical sense, a church endowed with a revenue for the performance of divine service; or the revenue itself assigned to an ecclesiastical person.

Bene-ficence, from *beneficus*, active in promoting the happiness of mankind. Beneficence differs from *benign*, as the act from the disposition; *beneficence* being kindness or *benignity* exerted in an action. — “Benefit of Clergy,” denotes an ancient privilege of the church, consisting in this, that places consecrated to religious duties were exempted from criminal arrests, and clergymen were exempted from criminal process before the secular judges in particular cases. In the course of time every one was admitted to this benefit who could read. This privilege was formerly admitted even in cases of murder; but the law is now much altered on this head.

Benign, from *benignus*, possessed of kind dispositions towards mankind.

Brevity, from *brevis*, short. — **Brief**. A writing in law; so termed because couched in few words compared to the generality of law writings. Brief, also, is a licence granted to a person to make collections for any public or private loss, and is allowed to be read by ministers in churches.

C.

CADENCE. (See **CADO**, p. 4.) Cadence, in reading, is the term used to denote the falling or lowering of the voice at the close of a sentence, and sometimes denotes the general modulation of the voice. *Cadence*, in dancing, is when the several steps and motions follow or correspond to the notes and measures of the music. *Cadence*, in music, a pause or suspension at the end of an air or some of its parts. Its use is analogous to a stop in reading.

Calamity, from *calamus*, a reed, literally a storm that destroys the seeds or stalks of corn.

Cal-culate, from *calculus*, a pebble or small stone. Calculation was anciently carried on by aid of pebbles.

Can-didate. See **CANDO**, p. 4.

Can-icular, from *canicula*, a little dog. Canicular days, or dog-days, denote a certain number of days before and after the heliacal rising of the dog-star. The ancients imagined that the rising of this star occasioned the sultry weather usually felt at the latter part of the summer, or dog-days. They did not consider that the heliacal rising of the star varies much in the course of a few years, and indeed in the same year, in different latitudes. The dog-days, in our almanacks, occupy the time from July 3 to August 11, the name being applied now, as it was formerly, to the hottest time in the year. [Heliacal, from the Greek word *helios*, the sun; is the term which is applied to the emersion of the stars out of, and their immersion into, the superior splendour of the sun.]

Canon, from *canon*, a rule; a precept. A law made by ecclesiastical councils; the books of Holy Scripture; or the *great rule*. The ancient canon or catalogue of books of the Old Testament is ordinarily attributed to Ezra; who is said to have distributed them into the law, the prophets, and the hagiographa or sacred writings. *Canon* is also a title given to a dignitary in cathedral churches. *Canon* again is used for the cata-

logue of saints, acknowledged and canonized in the Roman church. — *Canonization*. A ceremony in the Romish church, by which persons deceased are ranked in the catalogue of the saints. It succeeds beatification. See BEATIFICATION.

Canvas, from *canabis*, coarse linen cloth [*canabum* means hemp]. To canvass, by a metaphor, taken from beating hemp, (there being no work more laborious,) is employed to signify “to sift, or search diligently into a business: the act of sifting voices before voting.”—We have here an example of *b* changed into *v*, “*canabis*” into “*canvas*.”

Capable, capacity. See CAPIO, p. 5.

Capitulate. (See CAPUT, p. 5.) To draw up any thing in heads or articles; to yield or surrender up on certain conditions. — *Capitulation*, is a treaty made between the garrison or inhabitants of a place besieged and the besiegers, for the delivery up of the place on certain conditions. — *Captain*. The chief or head of a number or body of men. Captain originally meant one of those who, by tenure *in capite*, were obliged to bring soldiers to the war. “A tenure *in capite*,” is one held immediately from the head of the government, that is, the king. See TENURE.

Captious. Eager to catch at faults; having an inclination to object. See CAPIO, p. 5.

Captive, captor, capture. See CAPIO, p. 5.

Cardinal, a hinge. In a general sense, an appellation given to things on account of their pre-eminence; as being the points on which all the others are supposed to hinge. Thus, “Justice, Prudence, Temperance, and Fortitude,” are called the *cardinal virtues*, as being the basis of all the rest. The “East, West, North, and South” points of the compass, are termed *Cardinal points*, as being the principal. *Cardinal Numbers* are the numbers one, two, three, &c. in opposition to the *ordinal* numbers. See ORDINAL.—*Cardinal*. One of the ecclesiastical princes in the Romish church, by whom the pope is elected out of their own number.

Carreen, from *carina*, a keel. To clean the keel or bottom of a vessel.

Caret, from *caret*, there is wanting. A mark thus ^, which shows where something omitted should be read.

Carnage, from *caro*, *carnis*, flesh. Heaps of flesh; figuratively, slaughter. — *Carnally*. According to the flesh, not spiritually. “In the sacrament we do not receive Christ *carnally*, but we receive him *spiritually*.” — *Carnation*. The name given to a flower, as being of the colour of flesh. — *Carnivorous*. See **VORO**, p. 42.

Case. (See **CADO**, p. 4.) In some languages there is a variation in the noun, called by grammarians *case*. The Latin has six cases, the Greek five, the German three, the English two, the Hebrew none. From this difference in the use of cases, it is evident they are not to be considered as essential in language. In English, besides the nominative, there is a case expressing possession, which is therefore called the *possessive case*. Thus, from *God* we have for the *possessive case*, “God’s grace;” or, as it was formerly written, “Godis grace,” the grace of God. For other relations of one thing to another, we use prepositions: thus, *to*, *from*, *by*, which relations in other languages are expressed by a change in the end of the noun. For the various Cases, see **NOMINATIVE**, **GENITIVE**, &c. — “Some of the ancients held the Nominative to be no case, and likened the Noun in this its primary and original form to a perpendicular line, such for example, as the line A B. The variations from the Nominative they considered as if A B were to fall from the perpendicular, as for example, A C or A D. Hence then, they called these variations *casus*, (see **CADO**, p. 4,) cases or fallings. Others made the Nominative a case also. Words they considered (as it were) to fall from the mind. Now, when a noun fell thence in its primary form, they called it ‘*casus rectus*,’ an erect or upright case or falling, such as A B; and by this name, they distinguished the nominative. When it fell from



the mind under any of its variations, as for example, in the form of a Genitive or Dative, or the like; such variations they called '*casus obliqui*,' oblique cases or sidelong fallings, (such as A C and A D) in opposition to the other (that is A B) which was erect or perpendicular. Hence, grammarians called the method of enumerating the various cases of a noun, *declination* or *declension*, it being a sort of progressive descent from the Nominative's upright form through its various *declining* forms, that is, a descent from A B to A C and A D." See "*Hermes*," by Harris, Vol. II. p. 277.

"We copy the preceding account because it is very plausible, though we regard it as erroneous, the learned author being misled by the figurative language of geometry. We believe that the Nominative is said to be the upright case, not because it is an upright falling from the mind, but because the Nominative, the Verb, and the object follow each other in direct succession from one simple proposition. The Nominative is the leading noun or *agent*, and the Accusative is the *effect*, in which the action straightway terminates. And when other nouns are introduced they are spoken of not directly as the Agent, but collaterally or obliquely, as objects to which the direct noun someway belongs. Thus the Accusative as well as the Nominative are right cases or direct parts of a proposition, whereas the Genitive, Dative, Ablative, and Vocative, are oblique cases, or indirect parts of the proposition. The Nominative and Accusative are expressed by position; while the oblique cases, the Genitive, Ablative, and Dative, depend on words expressing beginning, medium, and end.

"From this we infer, that a case did not at first mean a *change* in the termination of a noun, but the position of a noun expressing its relation to *some other word* in the sentence. 'God made man,' is a sentence in which the agent, the action, and the object follow each other in the order of nature: 'God,' as occupying the place of the agent, is the Nominative, and

'man,' as corresponding to the effect, is the Accusative. But in the sentence 'God is good,' we cannot say, 'God' is the agent, because the verb 'is' does not express an action, but serves only to connect the epithet 'good' with 'God.' The Nominative, therefore, here expresses not the agent, but the *subject* of the attribute connected to it. The Nominative case, then, is that leading state or position which expresses the *subject* of a connecting verb, and the *agent* of an active verb. And the Accusative is that position which expresses the *effect* of an active verb. The Nominative and Accusative have evidently to each other the relation which a cause has to an effect, and that for no other reason, but that their order corresponds to the order of cause and effect.

"But suppose that our purpose was not only to express a cause or agent, but the *origin* of that cause, or the *instrument* by which it acts, or the *end* for which it acts; in such cases simple position will be of no avail. We must have recourse to some other expedient, such as suitable words to express origin, instrumentality, and end; thus, 'the *Son of God* redeemed mankind;' — 'he redeemed them *by his death*;' — 'he redeemed them *for happiness*.' In the first sentence, 'of' means beginning or origin; and 'God,' succeeding it, as being the origin of 'son,' is said to be in the *genitive case*. In the second, 'by,' denotes *instrumentality* or medium; and as 'death' is the instrument or medium by which Christ redeemed man, it is said to be in the *ablative case*. In the third, 'for' expresses the *end* for which Christ redeemed man; the noun 'happiness' succeeding it, is therefore in the *final case*, or as it is commonly called, the *dative case*. — The Nominative, as it implies the name of its object, is often used merely to address a person: it is then said to be in the *vocative case*." See *Grammar, Rees's Cyclop.*

Casual. (See *Cano*, p. 4.) — *Casulist*. One who studies and settles cases of conscience. "The judgment of any *casuist*, or learned divine, concerning the state of

a man's soul, is not sufficient to give him confidence."
South.

"Who shall decide when doctors disagree,

"And soundest *casuists* doubt, like you and me."

Pope. Epistle III.

Caveat, from *caveat*, let him beware. A *caveat* is an intimation given to a man, notifying to him that he ought to beware how he acts in such or such an affair.

Cease, cessation. See **CEDO**, p. 6.

Celebrate, celebrity, celerity. See **CELER**, p. 6.

Celestial, from *cælestis*, (*cælum*, heaven); relating to the superior regions; heavenly.

Censor and censure. (See **CENSEO**, p. 6.) *Censor* was the title given to an officer in Rome, who had the power of correcting manners; whose business was also to register the names and effects of the citizens. — *Census* was a declaration made by the inhabitants, of their names, places of abode, family, &c. before the Censors. The word is at present used to denote an account taken of the population. According to the census taken by order of parliament in 1811, the population of the United Kingdom amounted to 16,596,803.

Cent, from *centum*, a hundred. Five *per cent*, that is five in the hundred. — **Century** is a term used to denote the space of one hundred years.

Centri-fugal, from *centrum*, a centre, and *fugio*, I flee.

Having the quality, acquired by bodies in motion, of receding from the centre.

Centri-petal, (*peto*, I seek,) having a tendency towards the centre.

Certain, certify. See **CERNO**, p. 6.

Cessation. See **CEDO**, p. 6.

Circle, circuit, circular. See **CIRCUS**, p. 7.

CIRCUM. From *circus*, a circle or ring, was formed the preposition **CIRCUM**, which signifies, in English, *about* or *around*.

Circum-ambient, (*ambio*, I move about.) This word is scarcely used but as an adjective applied to air; thus we say, "the *circumambient* air."

Circum-ambulate, (*ambulo*, I walk,) I walk round about.

Circum-ference, (see *FERO*, p. 13,) the line which surrounds and includes any thing.

Circum-flex, (see *FLECTO*, p. 14.) In grammar, the term *circumflex* is applied to an accent, serving to note or distinguish a syllable of an intermediate sound between acute and grave. The acute raises the voice, and the grave falls or lowers it; the *circumflex* is a kind of undulation or wavering of the voice between the two. The circumflex accent is made thus \wedge . In Greek, it is circumflexed or bent about, being made thus \sim , whence the term.

Circum-fluent, (see *FLUO*, p. 14,) flowing round any thing.

Circum-jacent, (see *JACIO*, p. 18,) lying round about.

Circum-locution, (see *LOQUOR*, p. 22,) denotes a circuit or compass of words, used either when a proper term for expressing any subject naturally and immediately does not occur, or when a person wishes to avoid something disagreeable, inconvenient, or improper to be expressed in direct terms.

Circum-navigate, (see *AGO*, p. 2,) to sail round.

Circum-scribe, (see *SCRIBO*, p. 33,) signifies, literally, to write around a thing; and, figuratively, to inclose within certain limits. A garden is *circumscribed* by a ditch, by lines, or posts, that serve as its boundaries; it is *inclosed* by a wall or fence.

Circum-spect, (see *SPECIO*, p. 37,) to look around; figuratively, to be cautious as if *looking* at every thing around us.

Circum-stance, (see *SRO*, p. 36,) literally, that which *stands around* another. It is used with us in a moral sense only: "To every event are annexed *circumstances* of time or place, or other collateral appendages which change its nature."

Some writers upon Ethics sum up *all* the *circumstances* of the actions of men in the following terms,

sometimes called *categories** : *quis, quid, ubi, quibus auxiliis, cur, quomodo, quando*.

[*Quis*, (who,) denotes the quality, state, age of the person.

Quid, (what,) the greatness, smallness, multitude, fewness, &c. of the thing.

Ubi, (where,) the place.

Quibus auxiliis, (with what assistance,) the instruments, means, &c.

Cur, (why,) on what account, with what view.

Quomodo, (how,) the quality of the action, as to intention or remissness, designedly or casually, secrecy or openness.

Quando, (when,) the time, as on a holiday, at the hour of prayer, &c.]

Aristotle distributed *circumstances* into the following ten categories: viz. substance, quantity, quality, relation, action, passion, place, time, habit, condition.

Circumstances which either necessarily or usually attend facts of a peculiar nature, that cannot be demonstratively evinced, are called *presumptive*, and are only to be relied on till the contrary be actually proved: evidence founded on such *circumstances* is termed *circumstantial evidence*.

Circum-vent, *circumvenio*, (see VENIO, p. 41,) I come round about. *Circumvent*, with us, signifies to cheat.

Circum-volution, (see VOLVO, p. 41,) the act of rolling round.

Cite, citation. (See CITO, p. 7.) The calling a person before a judge; a quotation or passage taken from another. "View the principles in their own authors,

* The word *category* was borrowed by the schools from the forum or court of justice; as in a trial, the prosecutor in accusing the criminal must charge him expressly, or affirm that he did this or that, in positive terms: whence the word *category*, from the Greek κατηγορεῖν, (*kategorein*,) to declare a charge of accusation.

and not in the *citations* of those who could confute them." *Watts.*

City, civic, civil. (See *CIVIS*, p. 7.) Though the word *city* signifies with us such a town corporate as hath usually a bishop and cathedral church, yet it is not always so; Westminster being called a city, although it hath not now a bishop. — *Civil*, relating to the community. This word is used in a variety of ways: as, "the ecclesiastical courts are controlled by the *civil*." A person banished or excommunicated, is said to suffer *civil* death, though not natural death. The *civil* magistrate's authority is distinguished from the authority of the military power. — *Civil* also signifies having the manners of a "Citizen," as opposed to the manners of a "Rustie."

Civil Law, is that law which every particular nation has established for itself. *Civil War*, a war between the people of the same state.

Civil List, the money allotted for the support of the king's household, and for defraying certain charges of government. *Civil Year*, is the legal year, or annual account of time, which every government appoints to be used within its own dominions, and is so called in contradistinction to the *natural year*, which is measured exactly by the revolution of the heavenly bodies. *Civilian* denotes something belonging to the civil law; but more especially the doctors and professors thereof are called *Civilians*; of these there is a college or society in London, known by the name of Doctors' Commons.

Class. *Classic*, or *classical*, an epithet chiefly applied to authors read in the *classes* at school. The term *class* seems to owe its origin to Tullius Servius, who, in order to make an estimate of every person's estate, divided the Roman people into six parts, which he called *classes*. The persons of the first class, were, by way of eminence, called *classici* (classics): hence, authors of the first rank came to be called *classics*.

Code, or Codex. A collection of laws. The word comes from *codex*, a paper book, so called à *codicibus arbo-*

rum, the trunks of trees; the bark whereof being stripped off served the ancients to write their books on. — *Codicil*, from *codicillus*, a little book. A supplement to a will or other writing.

CUM. The preposition **CUM**, marks union, and is translated by *with*, or *together*. When it enters into combination, it changes its form and becomes *com*, *con*, *col*, or *cor*. Before the vowels and the letter *h*, the final consonant is dropped.

Co-adjutor, (*adjutor*, a helper,) a fellow helper. A *coadjutor* is more noble than an *assistant*; the latter is mostly in a subordinate station, but the former is an equal.

Co-equal, (see *ÆQUALIS*, p. 1,) one who is of the same rank or dignity *with* another.

Co-ercive, *coërceo*, (*arceo*, I hinder,) I hinder *with* force; that is, I keep in order by force. *Coercion* is a species of restraint: *coercion* always comprehends the idea of force, *restraint* that of simply keeping back or under. The law *restrains* all men in their actions, more or less; it *coerces* those who attempt to violate it. "The virtues of a general, or a king, are prudence, counsel, active fortitude, *coercive* power, and the exercise of magnanimity as well as justice." *Dryden*.

Co-eternal, (*æternus*, eternal,) equally *eternal with* (another.)

Co-eval, (*ævum*, an age,) being of the same *age with* (another.)

"Silence *coeval* with eternity,
"Thou wast, ere nature first began to be." *Pope*.

Co-existent, is compounded of *co* (for *cum*), *ex*, and *sisto*, (see *EXIST.*) *Coexistent*, signifies having existence at the same time with another. "Time is taken for so much of duration as is *coexistent* with the motions of the great bodies of the universe." *Locke*.

Co-gent, *cogo*, (see **AGO**, p. 2,) I drive together. *Co-gent*, with us, is used only figuratively, and has a meaning similar to *forcible*. "Upon men, intent only upon truth, the arm of an orator has little power; a credible testimony, or a *cogent* argument, will overcome all the art of modulation, and all the violence of contortion."

Co-gitate, *cogito*, (see **AGO**, p. 2,) I think deeply; that is, I *agitate* my thoughts *together*. — **Cogitation**. "Descartes proves that brutes have no *cogitation*, because they could never be brought to signify their thoughts by any artificial signs." *Ray*.

Cog-nate. See **CONNATE**.

Co-habitation, (see **HABEO**, p. 17,) the state of living *with* (another). "M. Brumans, at one hundred and twenty-two years, died for love of his wife, (who was ninety-two at her death,) after seventy years *cohabitation*." *Tatler*.

Co-heir, *coherere*, (see **HÆREO**, p. 17,) to stick together; to hold fast to another, as parts of the same body. *Coherence* or *coherency*, that state of bodies in which their parts adhere to each other. *Cohesion*, the act of sticking together. *Coheir*, one of two or more men among whom an inheritance is divided. *Coheirress*, a woman who has an equal share of an inheritance with other persons.

Co-in-cide, **co-in-cidence**, *coincido*, (*incido*, I fall in,) I fall in with another. "Two sides of different triangles *coincide* when they are applied to each other, so as to fall on the same point." The word is usually employed in a moral sense, as, "a *coincidence* of sentiment may easily happen without any communication, since there are many occasions in which all reasonable men will think nearly alike." *Johnson*.

Col-lapse, *collabor*, (see **LABOR**, p. 19,) I slip together. The sides of a bag are said to *collapse*, when they fall together.

Col-late, *confero*, (see **FERO**, p. 13,) I bring or put together. To *collate*, is to *place* two or more things *together* in order to compare them.

Col-lateral, (see **LATUS**, p. 19,) placed side to side. In genealogy, those that stand in equal relation to some common ancestor.

Col-league, (see **LEGO**, No. II. p. 19,) one sent or employed upon the same business as another. *Colleague* is more noble than *partner*; men in the highest offices, as ministers, judges, and plenipotentiaries, are *col-leagues*; merchants, card-players, and the like, have *partners*.

Col-lect, *colligo*, (see **LEGO**, No. II. p. 19,) I gather together, denotes a prayer made for any particular day; and is so called either because the priest speaks in the name of the whole assembly whose sentiments and desires he sums up by the words "Let us pray," or because those prayers are offered when the people are assembled together. A *Collective Noun* is a word which expresses a multitude, though itself is singular; as a *company*, an *army*. *College*, a number of persons gathered together. The principal use of the word *College* at present is to denote a public place, endowed with certain revenues, where the several parts of learning are taught.

Col-lision, *collido*, (*ludo*, I strike,) I strike together. "The flint and steel you may move apart as long as you please; but it is the *collision* of them that must make them strike fire."

Col-location, *colloco*, (see **LOCUS**, p. 22,) I place together.

Col-loquial, *colloquor*, (see **LOQUOR**, p. 22,) I speak with (another.) "The close of this divine *colloquy*, (between the Father and the Son,) with the hymn of angels, which follows, is wonderfully beautiful and poetical." *Addison on Milton's Paradise Lost*.

Col-lusion, *colludo*, (see **LUDO**, p. 22,) I play with another. *Collusion* is used to denote a deceitful agreement.

Com-bine, (*binus*, two,) to unite two or more together.

Com-b-ustion, *comburo*, (*uro*, I burn,) I burn two or more things together.

Com-fort, is compounded of *com* (for *cum*), and *fortis*,

strong, and signifies to strengthen or invigorate. To cheer and to *comfort* have both regard to the spirits, but the latter differs in degree and manner; the former signifying to produce a lively sentiment, the latter to lessen or remove a painful one: we are *cheered* in the moments of despondency; we are *comforted* in the hour of distress. "Sleep seldom visits sorrow; when it does, it is a *comforter*." *Shakspeare*.
Com-mand. (See Do, p. 10.) A *command* is the strongest exercise of authority; *order* is an expression of the wishes; *injunction* marks a greater degree of authority than *order*, and a less degree than *command*.

Com-memorate, memoro, I remember. "The original use of sacrifice was *commemorative* of the original revelation; a sort of daily memorial of what God declared and man believed."

Com-mensurate, (mensura, a measure,) agreeing in measure with something else. An inch and a yard are *commensurate*, a yard containing a certain number of inches; the diameter and circumference of a circle are *incommensurable*, as they cannot be reduced to any common measure. "Those that are persuaded that they shall continue for ever, cannot choose but aspire after happiness *commensurate* to their duration." *Tillotson*.

Comment, from commentor, I write notes upon an author; I explain; I make notes or observations.

"Enter his chamber, view his lifeless corpse,
 "And *comment* then upon his sudden death."

Shakspeare.

Com-merce, commercor, (merx or merces, wares or merchandise,) I make an exchange of merchandise. The word *commerce*, however, is sometimes used in a more extended sense, as in the following example: "I should venture to call *POLITENESS*, 'benevolence in action,' or the preference of others to ourselves, in little, daily, and hourly occurrences in the *commerce* of life." *Lord Chatham*.

Comination, from *comminor*, I threaten greatly. In the Liturgy of the Church of England we find a service entitled, "A commination, or denouncing of God's anger and judgments against sinners, with certain prayers to be used on the first day of Lent."

Com-miserate, (*misereor*, I pity,) I look on *with* compassion. "We should *commiserate* our mutual ignorance, and endeavour to remove it." *Locke*.

Com-mission, **commit**, from *committo*, (see *Mirro*, p. 23,) "I send together," means with us, to give in trust. The act of intrusting any thing; a warrant by which any trust is held, or authority exercised. A number of people joined in a trust. — **Committee**, those for whom the consideration or ordering of any matter is referred.

Com-modious, *commodus*, (*modus*, a measure, or due proportion,) according to the measure and degree required. "That is *commodious* which suits one's bodily ease; that is *convenient* which suits one's purpose. A house, a chair, is *commodious*; a time, an opportunity, a season, or the arrival of a person, is *convenient*."

Common, *sub.* an open ground equally used by many persons: *common*, *adj.* belonging equally to more than one; *common*, *verb.* to have a joint right with others, hence the term "commoner," as applied to students at universities, and members of the House of Commons. Our word *common* has its origin from *communis*, (*munia*, walls,) enclosed within the same walls. — **Community**, (from *communitas*,) having all things in common. — **Commune** and **communicate**, (from *communico*, I make common property with another,) to impart sentiments mutually, to converse. "The chief end of language in *communication* being to be understood, words serve not for that end, when any word does not excite in the hearers the same idea which it stands for in the mind of the speaker." All the Christian churches were originally in communion with each other, having one common faith and discipline; in process of time diversity of opinions prevailed, and occasioned some churches to separate from

the rest, and to form the distinct communions into which the Christian church is now divided. The three grand communions are — that of the church of Rome, — the Greek church, — and that of the Protestant churches.

Com-motion, from *commoveo*, (see MOVEO, p. 24,) I move with others. Tumult, public disorder. “The Iliad consists of battles, and a continued *commotion*. The Odyssey in patience and wisdom.”

Com-mute, *commuto*, (see MUTO, p. 25,) I change one thing with another. “The use of money, in the commerce and traffic of mankind, is that of saving the *commutation* of more bulky commodities.”

Com-compact, from *compactus*, (participle of *compingo*, I bind close,) signifies the thing to which *people bind themselves close*. An agreement; a mutual and settled appointment between two or more, to do or not to do something. “In the first establishment of speech there was an implicit *compact*, founded upon common consent, that such and such words should be signs whereby persons might express their thoughts one to another.” “Nothing dissolves the social *compact* so completely as religious disputation. In political feuds, each party may innocently be looked upon by the other, as at least endeavouring good; but Theology tolerates not this spirit, — those who are not with us are considered against us, now and for ever.”

Com-pare, *comparo*, (*par*, equal,) I put together things which are equal. “They who are apt to remind us of their ancestors, only put us upon making *comparisons* to their own disadvantage.” *Spectator*. — “Solon *compared* the people to the sea, and wicked counsellors to the winds; for that the sea would be quiet if the winds did not trouble it.” *Bacon*. — “In this world whatever is called good, is *comparatively* with other things of its kind, or with the evil mingled in the composition; so he is a good man that is better than men commonly are, or in whom the good qualities are more than the bad.” *Temple*.

Com-passion, *compator*, (see PATIOR, p. 27,) I suffer with (or for) another.

Com-patible. Suitable to. "Compatible is corrupted by an unskilful compliance with pronounciation from *competible*, from *competo*, I agree with, I suit." *Johnson*.

Com-patriot, (*patria*, country,) one of the same country with another.

Com-pel, *compello*, (see PELLO, p. 27,) I drive together; I force to act.

Com-pendium, (see PENDEO, p. 27,) is used with us in a figurative sense only, to denote that in which several things are weighed or considered together; hence it signifies, a concise view of any science. "Indexes and dictionaries are the *compendiums* of all knowledge." *Pope*. — "After we are grown well acquainted with a short system, or *compendium* of a science, it is then proper to read a larger regular treatise on the subject." *Watts*.

Com-pensate, *compenso*, I make amends. "A *compensation* is something real, it is made for some positive injury sustained; a *satisfaction* may be imaginary, both as to the injury and the return." *Compensation* often denotes a return for services done, and it is also applied to that which serves to supply the loss or absence of any thing.

Com-petition, *competence*, *competent*, *competo*, (see PETO, p. 28,) I with another seek for the same; hence *competition*, which implies some actual effort for the attainment of a specific object set in view. *Competo*, also signifies, "I suit, or am proper;" hence *competent*, *competency*: thus we say, "A person is *competent* to undertake an office." "Familiarity with any subject gives *competency*." *Competence* and *competency* now denote principally such a quantity of any thing as is sufficient without superfluity: a fortune equal to the conveniences of life.

"Reason's whole pleasure, all the joys of sense,

"Live in three words, health, peace, and *competence*."

Pope.

Com-plement, complete, *compleo*, (*pleo*, I fill,) I fill up.

"That is *complete* which has no deficiency; that is *perfect* which has positive excellence; and that is *finished* which has no omission in it." *Complement in Life*, a term much used in the doctrine of life annuities: it denotes the number of years which a given life wants of 86, this being the age considered as the utmost probable extent of life; thus, 56 is the complement of 30, and 30 the complement of 56. We sometimes also say, the *complement of an angle*, meaning such as it wants of a right angle, or of 90 degrees; thus, if an angle be 30 degrees, we say its *complement* is 60 degrees.

Complement, in a general sense, denotes what is necessary to complete some certain quantity or thing; it is however sometimes used to denote "parts not necessary, but ornamental; whence ceremony was called *complement*, now corrupted to *compliment*." "Compliment, an act or expression of civility; usually understood to include some hypocrisy, and to mean less than it declares: this is properly *complement*." *Johnson*.

Com-plex, *complexor*, (see *PLECTO*, p. 28,) I fold together. — *Complex term or idea*, is a term or idea compounded of several simple or incomplex ones. Thus, in the proposition "a just God cannot leave crimes unpunished;" the subject of this proposition, *viz.* "a just God," is a complex term, or stands for a complex idea composed of two simple or incomplex ones, "God" and "just."

Com-pliment. See *COMPLEMENT*. *Complements* may be unmeaning, yet they are not incompatible with sincerity, unless they are dictated from a mere compliance with the prescribed rules of politeness, or the momentary desire of pleasing.

Com-ply, from *complacere*, which signifies I am pleased in unison with another. We *comply* with what is asked of us by allowing it, or not hindering it.

Com-pose, compound, *compono*, (see *POXO*, p. 29,) I put together. *Compound* comes from the present tenses

of *compono*, and *compose* from *composui*, the preterite of the same verb.

Com-prehend, from *comprehendo*, (see **PREHENDO**, p. 30.) I hold together, means with us "to contain." "If there be any other commandment, it is briefly *comprehended* in this saying, namely, Thou shalt love thy neighbour as thyself." *Rom. xiii. 9.* The word is principally applied to an act of the mind which seizes, as it were, several things together.

Com-press, from *comprimo*, (see **PREMO**, p. 30.) I press together.

Com-promise, *compromitto*, which is compounded of *compro*, and *mitto*, (see **PROMISE**, under the preposition **Pro.**) *Compromise*, signifies to *promise with* another, that a matter of dispute shall be referred to arbitrators : to adjust a dispute by mutual concessions.

Com-pulsion has the same origin as **COMPEL**.

Com-punction, from *compungo*, (*pungo*, I prick,) I prick thoroughly ; denotes an occasional but sharp sorrow, provoked by a single offence, or a moment's reflection. "All men, even the most depraved, are subject, more or less, to *compunctions* of conscience." *Blair.*

"Stop up th' access and passage to remorse,
"That no *compunctious* visitings of nature
"Shake my fell purpose."

Shakspeare's Macbeth.

Com-pute, *computo*, (*puto*, I think,) I think of and combine certain numbers in order to know the result.

CON is a Latin preposition of the same signification as *cum*. *Con* is also an abbreviation of *contra*, against, and in this sense is used to denote one who is on the negative side of a question ; as "the pros and cons* ; [*Pro*, means *for*.]

* *Con* is also used as a verb, being derived from the

Con-catenate, (*catena*, a chain,) literally, to chain or link together; figuratively, to unite in a successive order, and in this sense only is the word used; thus we speak of “the *concatenation* of ideas.”

Con-cave, *concavus*, (*cavus*, hollow,) hollow in every direction, as the inner surface of an egg shell: opposed to *convex*. — *Concavo-convex*. Concave one way, and convex the other.

Con-veal, *concelo*, (*celo*, I hide,) I hide completely, “Ridicule is never more strong than when it is *concealed* in gravity.” *Addison*.

Con-cede, *concedo*, (see *CEDO*, p. 6,) I move with another; that is, I move with the intention of giving up my place to another. To *concede*, is a mode of yielding, which may be either an act of discretion or courtesy; as when the government *concedes* to the demands of the people certain privileges, or when an individual *concedes* any points in dispute for the sake of peace.

Con-ceive, *concipio*, (see *CAPIO*, p. 5,) I take together. “What is *conceived* in the mind, is conclusive; what is *apprehended*, is rather dubious.” — “*Conceive* of things, — clearly and distinctly in their own nature, — completely in all their parts, — comprehensively in all their properties and relations, — extensively in all their kinds, — orderly or in a proper method.” *Watts*.

Con-centrate, (*centrum*, the centre,) to force towards the centre; to force into a narrow compass. *Concentrate*, is the contrary to *expand* or *dilate*. — *Concentric*. Having one common centre. “If a stone be thrown into water, the waves excited thereby continue some time to arrive in the place where the stone fell into the water, and are propagated from thence into *concentric* circles, upon the surface of the water.” *Newton*.

Saxon *connan*, to know. “Here are your parts; and I entreat you to *con* them by to-morrow.” *Shakspeare*. — *Con* is now little in use, except in ludicrous language.

Con-ception, from the same origin as **CONCEIVE**. "As conceptions are the images or resemblances of things to the mind within itself; in like manner, are words or names the marks or resemblances of those *conceptions* to the minds of those with whom we converse."

South.

Con-cern, from *con* and *cerno*, (see **CERNO**, p. 6,) denotes, in its primitive sense, that which is considered under all its bearings; and, in an extended sense, that which is thought of, or taken part in. An *affair*, is what happens; a *business*, is what is done; a *concern*, is what is felt. — Things *affect* either persons or things; but they *concern* persons only. — We *care* for a thing which is the object of our exertions; we *concern* ourselves about a thing when it engages our attention; we have a *regard* for a thing on which we set some value and bestow some reflection. — "Religion is no trifling *concern*, to be performed in any careless and superficial manner." *Rogers.*

Con-cert, *concertare*, (*certo*, I strive for victory,) which expressed the actions of those who prepared themselves for some public exhibition, by private encounters among themselves; hence, to *concert*, now means to settle any thing in private, by mutual communication. Concert is also used to denote a musical performance, in which a number of musicians unite in the exercise of their respective talents.

Con-cession, has the same origin as **CONCEDE**.

Con-ciliate, (*conciliatus*, participle of *concilio*, and *reconcilio*, both come from *concilium*, a council.) *Conciliate*, and *reconcile*, are both employed in the sense of uniting men's affections, but under different circumstances. The *conciliator* gets the good-will and affections for himself; the *reconciler* unites the affections of two persons to each other. The *conciliator* may either gain new affections, or regain those which are lost; the *reconciler* always renews affections which have been once lost. [*Concilium* is compounded of *con*, (for *cum*,) together, and *calo*, I call.]

Con-cise, from *concido*, (see **CÆVO**, p. 4,) I cut into

pieces; signifies, cut into short periods. *Brevity* of expression ought to be consulted by speakers even more than by writers; *conciseness* is of peculiar advantage in the formation of rules.

Con-clude, *concludo*, (see *CLAUDO*, p. 7,) I shut up together; I finish; I decide; that is, I shut or close the dispute.

Concomitant, from *concomitans*, accompanying. Conjoined with; coming and going with, as collateral, not causative or consequential. "Another *concomitant* of ingratitude is hardheartedness, or want of compassion."

Con-cord, *concordia*, (*cor*, *cordis*, the heart,) union of hearts. *Concord* is generally employed for the union of affections; however, it is sometimes used in a more extended sense, as,

"The man that hath no music in himself,
" And is not mov'd with *concord* of sweet sounds,
" Is fit for treasons, villanies, and spoils."

Shakspeare.

Con-course, *concursum*, (see *CURRO*, p. 9,) a running together. The meeting of many persons or things in a place.

Con-crete, *concreresco*, (see *CREO*, p. 8,) I grow together. [For an explanation of "Concrete Numbers," see the word *ABSTRACT*.]

Con-cur, from the same origin as *CONCOURSE*. *Concur* implies, literally, a running together; and, figuratively, an agreeing together in the same principles.

Con-cussion, *concussio*, (see *QUATIO*, p. 31,) I shake together.

Con-demn, from *condemno*, (*damnum*, a loss or penalty,) signifies, literally, to sentence to some penalty; [in this sense it is the contrary to *absolve*;] and figuratively, to charge with a fault; [in this sense it is the contrary to *approve*.]

Con-dense, *condenso*, (*densus*, thick,) I make thick. *Condense* is opposed to rarefy.

Con-de-scend, *con*, (for *cum*), and *descendo*, I go down.

To stoop from one's own height, in order to yield to the satisfaction of others. "*Condensation* is a happy quality which never fails to make its way into the good opinion, and into the very heart; and allays the envy which attends a high station." *Atterbury*.

Con-dign, *condignus*, (*dignus*, worthy,) worthy of a person. It is used of something deserved by crimes: "this brought him to *condign* punishment."

Con-diment, from *condimentum*, that which excites the appetite by a pungent taste. "Many things are swallowed by animals rather for *condiment* than any substantial nutriment."

Con-dition, *condo*, (see *Do*, p. 10,) I put together. *Condition*, a putting together, or the state of a thing put together, or formed; and in an extended sense, the manner and circumstances under which a thing is formed.

"*Condition*, circumstance, is not the thing;

"Bliss is the same in subject as in king."

Pope.

Con-dole, *condoleo*, (*dolco*, I grieve,) I grieve with others. It is opposed to the word *Congratulate*.

Con-duce, and **conduct**, *conduco*, (see *Duco*, p. 10,) I led together. To *conduce*, signifies to serve the full purpose; to *contribute*, signifies only to be a subordinate instrument; the former is always taken in a good sense, the latter in a bad or good sense. Exercise *conduces* to health; a want of firmness in a government, *contributes* to the spread of rebellion.

Conduct, signifies to cause a person to go with another; we *conduct*, or guide, those who do not know the road; we *lead* those who either cannot or will not go alone. In a literal sense, it is the head that *conducts*, the eye that *guides*, and the hand that *leads*; in a figurative sense, the understanding *conducts*, we are *guided* by rules, and the will or influence *leads*.—*Conducive*. Having the power of forwarding or pro-

moting. "Our Saviour hath enjoined us a reasonable service; all his laws are in themselves *conducive* to the temporal interest of them that observe them."

Bentley.

Con-fabulation, *confabulatio*, (see *FARI*, p. 12,) a talking with another. It is usually employed to signify cheerful and careless talk.

Con-federacy. (See *FIDO*, p. 13.) "The friendships of the world are oft *confederacies* in vice, or leagues of pleasure." *Addison.*

Con-fer, *confero*, (see *FERO*, p. 13,) I bear together; I bring words together; that is, I discourse. *Confer*, signifies also to bring something to a person, or to place it upon him. "The Coronation, of a king, *confers* no royal authority upon him." "Reading makes a full man, *conference* a ready man, and writing an exact man; and therefore, if a man write little he had need have a great memory, if he *confer* little he had need have a present wit, and if he read little he had need have much cunning, to seem to have that which he hath not." *Bacon.*

Con-fess, from *confiteor*, (see *FATEOR*, p. 13,) I acknowledge. To acknowledge a crime; to own a failure. The opposite to *deny*. See *Matt. x. 32.*—*Confession*, in theology, denotes the verbal acknowledgement which a penitent makes of his sins to God; in a more restricted sense, it is a declaration of a person's sins made to a priest, in order to obtain absolution for the same. Confession was anciently public in the church, though the Romanists have since altered it and made it private and auricular. See *AURICULAR*. The Indians, according to *Tavernier*, have a kind of confession; and the same may be said of the Jews. "The Augsburg Confession" denotes a celebrated *confession* of faith drawn up by Luther, and presented to the Emperor Charles V. in 1530.—*Confessor*. He that hears confessions, or he that confesses. "He who dies for religion, is a martyr; he who suffers for it, is a confessor." "It was the assurance of a re-

surrection that gave patience to the *confessor*, and courage to the martyr. — *Acknowledging*, is a simple declaration; *confessing*, or owning, is a specific private communication; *avowal*, is a public declaration.

Con-fide, confido, (see *FIDO*, p. 13,) I have faith (*with*) in another.—**Confidence**. Firm belief of another's integrity or veracity. "Society is built upon trust, and trust upon *confidence* of one another's integrity." 'Trust in one's own abilities or fortune, opposed to *dejection* or *timidity*. — *Confidence* is sometimes used to express vicious boldness, or false opinion of one's own excellencies; in this sense it is opposed to *modesty*.—**Confident**. Assured beyond doubt; secure of success, without fear of miscarriage. "People forget how little they know, when they grow *confident* upon any present state of things." *South*.

Con-fine, confinis, (see *FINIS*, p. 14,) bordering upon. To *confine*, is to keep within the proper limits.

Border, marks the extremities of one country in relation to another, as the borders of Scotland: — *boundary*, respects the prescribed limits of any place, as the boundaries of a village: — *frontiers*, denote the commencement of a country, as the frontiers of Germany or France; and *confines*, those parts adjoining to any place.

Con-firm, from confirmo, (see *FIRMUS*, p. 14,) I make additionally firm, by adding something. To put past doubt by new evidence.

"Whilst all the stars around her burn,
 "And all the planets in their turn
 "Confirm the tidings, as they roll,
 "And spread the truth from pole to pole."

Addison:

Confirmation, from *CONFIRM*. Additional proof, convincing testimony. An ecclesiastical rite. In the latter sense the word is used to denote the ceremony of laying on of hands for the conveyance of the

Holy Ghost. Among the primitive Christians it was conferred upon adults immediately after their baptism ; and was esteemed, in some measure, to be a part thereof: whence it was called the accomplishment of baptism. It was considered that baptism only prepared persons for the reception of the graces of the Holy Spirit, which were actually conferred in *confirmation*.

Con-fiscate, *confiscor*, (see *FISCUS*, p. 14,) I seize as a forfeit to the treasury.

Con-flagration, *conflagrare*, (*flagrare*, to burn,) to burn an object in every part.

Con-flict, *confingere*, (see *FLIGO*, p. 14,) to strike against each other: a *conflict* is most sanguinary and desperate, it arises from the undisciplined operations of the bad passions ; a *combat* is often a matter of art and a trial of skill, it may be obstinate and lasting, though not arising from any personal resentment ; a *contest* may often give rise to angry and even malignant sentiments, but it is not necessarily associated with any bad passions.

Con-fluence, *confluere*, (see *FLUO*, p. 14,) to flow together.

Con-flux, from the same origin as **CONFLUENCE**.

Con-form, *conformo*, (see *FORMA*, p. 14,) I make a thing of the same *form* with another. — *Conformist*. One that complies with the worship of the church of England.

Con-found, *confundo*, (see *FUNDO*, p. 15,) I pour things together. In a figurative sense, it means, to compare or mention without due distinction. “ They who strip not ideas of the marks men use for them, but *confound* them with words, must have endless disputes.” *Locke*.

Con-fuse, from the same origin as **CONFOUND**. “ The Confusion of Languages,” is a memorable event which happened in the one hundred and first year after the flood, and 2247 years before Christ, at the overthrow of Babel. Until this period there had been one common language, which formed a bond of union, that prevented the separation of mankind into distinct

nations; and some have supposed, that the tower of Babel was erected as a kind of fortress, by which people intended to defend themselves against that separation which Noah had projected.

Con-fute, and **refute**, *confuto* and *refuto*, are compounded of *con*, (for *contra*, against,) *re*, (for *retro*, back or again,) and *futo*, the frequentative of *fundo*, I pour; thus *confuto* literally means I pour together, and *refuto*, I pour back, or against. But confute and refute are now used in a figurative sense only.

Confute, respects what is argumentative; *refute*, what is personal: an argument is *confuted* by proving its fallacy; a charge is *refuted* by proving one's innocence.

“ He could, on either side, dispute,
“ *Confute*, change hands, and still *confute*.”

Hudibras.

Con-geal, *congelare*, (*gelare*, to freeze,) to freeze together.

Con-genial, (see *GENUS*, p. 15,) having the same nature with another.

Con-geries, congestion, *congero*, (see *GERO*, p. 16,) I bear together. *Congeries*, a mass of small bodies heaped together.

Con-glomerate, *adj. glomus*, a clue of thread gathered together, as a ball of thread.

Con-gratulate, (*gratus*, pleasant or agreeable,) is to make agreeable, and is applicable either to ourselves or others. To express joy for the good of another. To compliment upon any happy event. “ I *congratulate* our English tongue, that it has been enriched with words from all our neighbours.” *Watts*. — *Felicitate*, (*felix*, happy,) signifies to make happy, is applicable to ourselves only. We *felicitate* ourselves on having escaped danger; we *congratulate* others on their good fortune.

Con-gregate, *congrego*, (see *GREG*, p. 17,) I assemble together.

Con-gress, *congregior*, (see GRADUS, p. 16,) I *step with another*. *Congress*, is used to denote an appointed meeting for the settlement of affairs between different nations, as, the *congress* of Vienna; or between the different parts of the same nation, as in North America.

Con-gruity, *congruere*, (*grus*, a crane,) literally, to come together as cranes do, that is, in a flock; figuratively, *congruity* denotes that which is suitable to something else.

Con-jecture, *conjicio*, (see JACIO, p. 18,) I cast together. *Conjecture*, is used at present only in a figurative sense, to denote the result of thoughts framed in the mind without design or foundation. Any circumstance, however trivial, may give rise to *conjecture*; some reasons are requisite to produce a *supposition*; a particular state of feeling or train of thinking may of itself create a *surmise*. “When we look upon such things as equally may or may not be, human reason can then, at the best, but *conjecture* what will be.” *South*.

Con-join, *conjungo*, (see JUNGO, p. 18,) I join several things together. “Let that which is taught next be nearly *conjoined* with what is known already.” *Locke*.

Con-jugal, conjugate, and conjunction have the same origin as CONJOIN. — *Conjugation*, in grammar, a regular distribution of the several inflections of verbs in their different voices, moods, tenses, and persons, so as to distinguish them from one another.

Conjunction. A particle which expresses a relation or dependence between words and phrases; thus called, because it serves to *join* or connect the parts or members of a discourse, which is its common use; and also to connect words, so as to show the relations which those words so united have to other parts of the sentence.

Conjunctions are of various kinds.—1. “Copulative, or conjunctive,” are those which express a relation of union or comparison between things; and serve to connect or continue a sentence; as, *and*, *only*. —2. “Adversative,” those which express a restriction, or contrariety; as, *but*, *nevertheless*. —3. “Causal,” those

which show that the *cause* of something is alleged; as, *for, because*. — 4. “*Conclusive*,” those which denote a consequence drawn; as, *so, that, but, them*. — 5. “*Conditional*,” are those which import a condition; as, *if, provided that*. — 6. “*Continuative*,” those which express a succession or continuation of the discourse; as, *even, in effect*. — 7. “*Disjunctive*,” those which express a relation of separation or division, or which serve not only to connect or continue the sentence, but also to express opposition of meaning in different degrees; as, *neither, yet*. — 8. “*Dubitative*,” those which express some doubt, or suspension of opinion; as, *if*. — 9. “*Exceptive*,” as, *unless, that*. These distinctions are considered useless by some writers, more especially by H. Tooke; see “*Diversions of Purley*.” Vol. I. p. 110.

Con-jure, from *conjuro*, (*juro*, I swear,) I swear with another to do something. *Conjure*, (pronounced *kúnjüre*,) was formerly used to denote the act of influencing by the imaginary art of magic. At present, *conjure*, (pronounced *konjüre*,) is confined to denote the act of entreating earnestly and with solemnity; thus,

“ I *conjure* you — let him know,

“ Whate’er was done against him, Cato did it.”

Addison.

Con-nate, or **cognate**, (*natus*, born,) born with another.

Con-nect, *connecto*, (see **NECTO**, p. 25,) I link together.

“ A right opinion is that which *connects* distant truths by the shortest train of intermediate propositions.”

Johnson. — “ It is odd to consider the *connexion* between despotism and barbarity, and how the making one person more than man, makes the rest less.” —

Connexion. The act of uniting; the state of being joined together. Just relation to something precedent or subsequent. “ There must be a future state, where the eternal and inseparable *connexion* between virtue and happiness shall be manifested.” *Atterbury*. — “ Contemplation of human nature doth, by a necessary *connexion* and chain of causes, carry us up to the Deity.” *Hall*.

Con-sanguinity, (*sanguis, sanguinis*, blood,) relationship by blood, relation by descent from one common progenitor. It is distinguished from *affinity*, or relation by marriage. “*Consanguinity*, or relation by blood, and *affinity*, or relation by marriage, are canonical disabilities to contract a marriage.” *Blackstone*.

Con-science, conscious, *consciens*, (see *Scio*, p. 33,) knowing within one's self; admitted to the knowledge of any thing. We are *apprized* of events, or what passes outwardly, through the medium of external circumstances; we are *conscious*, through the medium of ourselves only, of what passes within. “I know nothing so difficult for a generous mind to get over as calumny and reproach, and cannot find any method of quieting the soul under them, besides this single one, of our being *conscious* that we do not deserve them.” “*Conscience* signifies that knowledge which a man has of his own thoughts and actions; and because, if a man judgeth fairly of his actions by comparing them with the laws of God, his mind will approve or condemn him, this knowledge or *conscience* may be both an accuser and a judge.” *Swift*. — *Conscientious*. Regulated by conscience. — *Consciousness*. An internal sense of guilt or innocence. The perception of what passes in a man's own mind. “If spirit be without thinking, I have no idea of any thing left; therefore, *consciousness* must be its essential attribute.” *Watts*.

Con-secrate, *consecro*, (*sacer*, sacred,) I make sacred by a special act. The act of setting apart any profane or common thing to a pious purpose. Consecration is the reverse of desecration and profanation, which consist in perverting a thing set apart for a pious use to a profane and popular one. *Consecrate*, is a species of formal dedication by virtue of a religious observance; *hallow* is a species of informal *consecration*; churches are *consecrated*; particular days are *hallowed*.

Con-sent, *consentio*, (see *SENTIO*, p. 34,) I feel in unison with another. “Contracts are formed by the *consent* of the parties who are interested.” “A parent

consents to the establishment of his children ; he *permits* them to read certain books ; he *allows* them to converse with him familiarly."

Con-sequencè, from *consequor*, (*sequor*, I follow,) signifies, "That which follows from any cause or principle."

"Shun the bitter *consequence*, for know,
"The day thou eatest thereof thou shalt die."

Paradise Lost.

Consequence is frequently employed as synonymous with *importance*. "The anger of Achilles was of such *consequence* that it embroiled the kings of Greece." *Addison*. — *Consequentially*. With just deduction of consequences. In a regular series. "Were a man a king in his dreams, and a beggar awake, and dreamt *consequentially*, and in continued unbroken schemes, would he be in reality a king or a beggar?" *Addison*.

Consequences flow of themselves from the nature of things ; *results* are drawn. *Consequences* proceed from actions in general ; *results* proceed from particular efforts and attempts."

Con-serve, *conservo*, (see *Servo*, p. 35,) I keep together.

Con-sider, *considero*, (from *consido*, or *consideo*, to sit down, or sit with others,) signifies to think upon with care. The operation of thought is expressed by the words *consider* and *reflect*, but it varies in the circumstances of the action. *Consideration* is employed for practical purposes ; *reflection*, for matters of speculation or moral improvement. Common objects call for *consideration* ; the workings of the mind itself, or objects purely spiritual, occupy *reflection*.

Con-sign, *consigno*, (*signum*, a seal,) I sign or seal for a specific purpose. *Consign* usually implies the idea of transferring from one's self to another, by a formal agreement ; thus, a person *consigns* his property over to another by a deed of law ; a merchant *consigns* his goods to another, to dispose of them for his advantage.

Con-sist, *consisto*, (see *SISTO*, p. 36,) I stand with something else. — *Consistent*, signifies the fitness to be placed together. “Truth is always *consistent* with itself, and needs nothing to help it out.” *Tillotson*.

Con-sole, *consolor*, and *solace*, *solatium*, are evidently from the same source, (see *SOLUM*, p. 37.) To *console*, and *solace*, denote the relieving of pain; but *console*, is used on more important occasions than *solace*. We *console* our friends (with words or deeds) when they meet with afflictions; we *solace* ourselves (with reflections) when we meet with disasters. The greatest *consolation* which we can enjoy on the death of our friends, is derived from the hope that they have exchanged a state of imperfection and sorrow for one that is full of pure and unmixed felicity.

Con-solidate, *consolido*, (*solidus*, solid,) I make solid by uniting two or more things into one.

Con-sonant, *consono*, (see *SONUS*, p. 37,) I sound with another. Consonant is defined to be “a letter that cannot be sounded without some vowel before it.”

Consonants are divided into five classes, with regard to the five principal organs of the voice. Though all of these act conjointly in producing the various modifications of sound, yet one or other of them contributes more notably than the rest. These organs are the *throat*, (*guttur*,) *palate* (*palatum*,) *tongue*, (*lingua*,) *teeth*, (*dentes*,) *lips*, (*labia*); whence the five classes of consonants are denominated *guttural*, *h*; *palatal*, *c*, *g*, *j*, *k*, *q*; *lingual*, *d*, *l*, *n*, *t*; *dental*, *r*, *s*, *x*, *z*; *labial*, *b*, *f*, *m*, *p*.

Con-spicious, from *conspicio*, (see *SPECIO*, p. 37,) easily to be seen by many at the same time; thus, we say, a house is *conspicuous* that stands on a hill. A thing is *distinguished* in proportion as it is distinct or separate from others; it is *conspicuous* in proportion as it is easily seen; it is *noted* in proportion as it is widely known. A rank is *distinguished*; a situation *conspicuous*; and a place *noted*.

Con-spiracy, from *conspiro* (see *SPIRO*, p. 38,) literally, I breathe with another; figuratively, I am actuated

with (or by) the same spirit or motive as another. Conspiracy, denotes an agreement of men to do any thing; this word is always used in a bad sense. — *Conspirators* is an apt term; for persons engaged about a bad work are obliged, as it were “to breathe” their intentions, and not speak out openly.

Con-stant, *consto*, (see *Sro*, p. 36,) I stand with something else. *Constancy* respects the affections; *stability*, the opinions; *steadiness*, the action, or the motives of action; *firmness*, the purpose or resolution.” *Constancy*. Unalterable continuance. “Incredible, that *constancy* in such a variety, in such a multiplicity, should be the result of chance!” *Ray on the Creation*.

Con-stellation, (*stella*, a star,) an assemblage of stars. The ancients portioned out the firmament into several parts or *constellations*, reducing a certain number of stars under the representation of certain images, in order to aid the imagination and memory to conceive and retain their numbers and disposition.

Con-stitute, *constituo*, (see *STATUO*, p. 36,) I set together for a specific purpose. *Constitution* is that which is *constituted*; the word is variously used. — To the corporeal frame, as, “How little our *constitution* is able to bear a remove into parts of this air, not much higher than that we commonly breathe in.” *Locke*. — To the form of government, as, “The physician of the state, who undertakes to regenerate *constitutions*, ought to show uncommon powers.” *Burke*.

“*Government* implies, generally, the exercising of authority under any form whatever; *constitution* implies a fixed form of government. We may have a government without a constitution; we cannot have a constitution without a government. In the first formation of society, government was placed in the hands of individuals who exercised authority according to discretion, rather than to any fixed rule or law: here then, was government without a constitution; as time and experience proved the necessity of some established form, and the wisdom of enlightened men

discovered the advantages and disadvantages of different forms, *government* assumed a more definite shape; hence, then, the union of *government* and *constitution*." For further illustrations see *Crabb's Synonymes*.

Con-straint, *constringo*, (*stringo*, I bind,) literally, I bind together; figuratively, force to some action. See **RESTRAINT**.

Con-struct, *construo*, (see **STRUES**, p. 38,) I form several things into one mass. From the raft or canoe, which first served to carry a savage over the river, to the *construction* of a vessel capable of conveying a numerous crew with safety to a distant coast, the progress in improvement is immense. — *Construction*. The act of piling together in a regular method. The putting words together in such a manner as is proper to convey a complete sense. The meaning. "He that would live at ease, should always put the best *construction* on business and conversation." *Collier*. — In grammar, to *construe* is to point out, according to the rules of syntax, the dependence which each word in a sentence has with those which precede or follow.

Con-sult, *consulto*, a frequentative of *consulo*, signifies to counsel together. *Consultations* always require two persons at least; *deliberations* require many, or only a man's self: an individual may *consult* with one or many; assemblies commonly *deliberate*: advice and information are given and received in *consultations*; doubts, difficulties, and objections are started and removed in *deliberations*.

Con-sume, *consumo* (see **SUMO**, p. 38,) I take away altogether. In a figurative signification, *consume* is synonymous with *waste*; the former implies a reducing to nothing, the latter conveys also the idea of misuse: to waste is to *consume* uselessly: much time is *consumed* in complaining, which might be employed in remedying the evils complained of; idlers *waste* their time, because they do not properly estimate its value. — *Consumption*, implies a rapid decay, and is

seldom applied to any thing but animal bodies. — *Consummation*, signifies the summing or winding up of the whole; the putting a final period to any concern. We often flatter ourselves that the completion of all our plans will be the *consummation* of all our wishes, and thus expose ourselves to grievous disappointments.

The adjective *consummate* is usually employed in a bad sense: they who are regarded as complete fools are not unfrequently *consummate* knaves; at elections we often see *consummate* folly and *consummate* hypocrisy practised by turns.

Con-tact, *contingo*, (see TANGO, p. 39,) I touch together.

Contact, is distinguished from the simple word *touch*, not so much in sense as in grammatical construction; the former expressing a state, and referring to two bodies actually in that state; the latter, on the other hand, implying the abstract act of touching. We speak of things coming or being in *contact*; we say, the *touch* of a thing, and not the *contact* of a thing.

Contagion ought, perhaps, to be restricted to diseases communicated by actual *contact* alone; while *infection* should be confined to diseases produced by a pestilential state of the atmosphere, and independently of the diseased themselves.

Con-tain, *contineo*, (see TENEQ, p. 39,) I hold together in one place. *Contain* and *hold*, agree in sense, but differ in application; the former is by comparison noble, the latter is ignoble in its use: *hold*, is employed only for the material contents of hollow bodies; *contain*, is employed for the moral or spiritual contents:

“ But man, th’ abstract
 “ Of all perfection, which the workmanship
 “ Of heav’n hath modell’d, in himself *contains*
 “ Passions of several qualities.”

Con-taminate, *contamino*, (from the obsolete word *tameno*, I pollute, I mix one thing with another, so as to spoil

both.) Whatever is impure, *contaminates*; what is gross and vile in the natural sense, *defiles*, and, in the moral sense, *pollutes*; what is *contagious*, or infectious, corrupts; and what is corrupted may taint other things.

Con-temn, contempt, (*contemno*, I scorn.) Contempt is a species of hatred, expressing in its general sense disapprobation, and is exercised where a person either acts below his station and character, or effects to do that for which he is not qualified. It is opposed to esteem. — *Contempt*, in law, is disobedience to the orders of a court. *Contemptible* and *contemptuous* are terms frequently, though very erroneously, confounded in common discourse. *Contemptible*, is applied to the thing deserving *contempt*; *contemptuous*, to that which is expressive of *contempt*. Persons, or what is done by persons, may be either *contemptible* or *contemptuous*; but *contemptible* can be applied to a thing only: we speak of a *contemptible* production; and of a *contemptuous* expression or look.

Con-temple, from *contemplor*, the primitive signification of which was, “I behold the heavens from the temple:” the original temples being open to the sky. In the temple the Augurs pretended to foretell future events, from beholding the appearance of the heavens, and the flight of birds. “*Contemplation*, is keeping the idea, which is brought into the mind, for some time actually in view.” *Locke*. — “The heavens, and all the works of the Creator, are objects of *contemplation*.” “There is no circumstance of my being that I *contemplate* with more joy than my immortality.” *Berkeley*.

Con-temporary, or co-temporary, (*tempus*, time,) a person or thing that exists at the same time with another. “The active part of mankind, as they who do most good for their *cotemporaries*, very deservedly gain the greatest share in their applauses.” *Addison*.

Contempt, from *contemno*, I undervalue, I despise. “There is no action in the behaviour of one man towards another, of which human nature is more im-

tient than of *contempt* ; it being an undervaluing of a man, upon a belief of his utter uselessness and inability, and a spiteful endeavour to engage the rest of mankind in the same slight esteem of him." *South*.
 "There is not so *contemptible* a plant, or animal, that does not confound the most enlarged understanding."
Locke.

Con-tend, *contendo*, (see *TENDO*, p. 39,) I stretch with.
 To *contend*, at present, is used as synonymous with *strive against* : the two words, however, differ in the object as well as the mode : we *contend* for a prize, we *strive* for the mastery ; we *contend* verbally, but we never *strive* without an actual effort, and labour more or less severe. We may *contend* with a person at a distance ; but *striving* requires an opponent, when there is one, to be present. "The ancients made *contention* the principle that reigned in chaos at first, and then love ; the one to express the divisions, and the other the union of all parties in the middle and common bond." *Burnet's Theory of the Earth*.

Con-tent, is merely a variation of *CONTAIN*. As a substantive of the plural number it is used in a literal sense ; thus, we speak of the *contents* of a vessel, or of a book. It is also used as a verb in reference to that state of the mind, either possessed or bestowed, in which a person thinks that he *contains* or possesses enough. Thus we say, Will that *content* you ? but *satisfy* is more appropriate in such phrases, since *contentment* lies within ourselves and *satisfaction* is derived from external objects.

"True happiness is to no place confined,
 "But still is found in a *contented* mind."

Contentment the state of being content.

"Some place the bliss in action, some in ease ;
 "Those call it pleasure, and *contentment* these."
Pope.

Con-test, from *contra*, against, and *testari*, to bear wit-

ness. To dispute, to call in question. "A definition is the only way whereby the meaning of words can be known, without leaving room for *contest* about it."

Locke.

Con-text, from *contero*, (*tero*, I weave,) I weave together, signifies that which is united to something else ; it is principally applied to a part of a discourse or writing.

Con-tiguous, *contiguus*, (see TANGO, p. 39,) that which touches another. The houses of ancient Rome were not *contiguous* as ours are, but all insulated.

Con-tinence, *continentia*, (see TENEO, p. 39), the act of keeping one's self within bounds. "He knew what to say, he knew also when to leave off, a *continence* which is practised by few writers." *Dryden.*

Continent, is that which is held together ; in geography, it denotes a large extent of country, not interrupted by seas. It is an old tradition, that Britain was formerly a part of the European *continent*.

Con-tingency, from *contingo*, (see TANGO, p. 39,) signifies literally, that which touches another by chance, or which happens at the same time as another ; it is opposed to necessity. "Nothing less than infinite wisdom can have an absolute command over fortune ; the highest degree of it which man can possess is by no means equal to such *contingencies* as may arise in the prosecution of our affairs." *Addison.*

Contingent, in a military acceptance, denotes the proportion of troops, money, and ammunition, which each individual of a body of confederated princes furnishes, in support of the confederation.

Con-tinual *continuus*, (see TENEO, p. 39,) keeping together without intermission. To an intelligent parent, it is a *continual* source of pleasure to watch the progress of his child in the acquirement of knowledge, and the developement of his faculties ; it will likewise be his *constant* endeavour to train him up in the principles of religion and virtue, while he is cultivating his talents and storing his mind with science.

Continual and *continued*, both mark length of duration, but the former admits of a certain degree of interruption which the latter does not: there is a *continual* noise in the principal streets of a metropolis; and in the countries situated near the poles there is one *continued* darkness for the space of five or six months.

Continuance and *duration*, are both employed for time: things may be of long *continuance*, or of long *duration*; but *continuance* is used only with regard to the conduct of men, *duration* with regard to the existence of every thing. "By comparison, the *duration* of the world and all sublunary objects is nothing in regard to eternity." *Continuance*, is said only of the time that a thing *continues*, *continuation* expresses the act of continuing what has begun. "The Pythagorean transmigration, the sensual habitations of the Mahometan, and the shady realms of Pluto, do all agree in the main point, the *continuation* of our existence." — *Continuation*, is employed in the figurative sense, for the *duration* of events and actions; *continuity*, in the physical sense, for the adhesion of the component parts of any thing; there are bodies of so little *continuity*, that they will crumble to pieces on the slightest touch.

Con-tortion, *contorqueo*, (see TORQUEO, p. 40,) I twist together.

Con-tract, *contraho*, (see TRAHO, p. 40,) I draw together. By *contracting*, a thing is brought within a smaller compass; by *curtailing*, the magnitude or number is reduced; by *abridging*, in the figurative as well as the literal sense, the quantity is diminished.

Contract, as a substantive, is synonymous with *agreement*; an *agreement*, however, may be verbal, but a *contract* must be written and legally executed. — "It is impossible to see the long scrolls in which every *contract* is included, with all their appendages of seals and attestations, without wondering at the depravity of our species, who must be restrained

from violation of promise, by such formal and public evidences." *Johnson*.

Contraction, arises from the inherent state of the object *confined*, is produced by some external agent: a limb is *contracted* from disease, it is *confined* by a chain. We speak morally of the *contracted* span of man's life, and the *confined* view which he takes of a subject.

Contra-dict, from *contra*, against, and *dico*, I speak. To assert the contrary to what has been said.

Contra-distinguish, from *contra*, against, and *distinguish*. To distinguish not simply by qualities which are different, but by qualities which are opposite.

Contrary, from *contra*, against. "The various and *contrary* choices that men make in the world, do not argue that they do not all pursue good; but that the same thing is not good to every man alike." *Locke*.

Con-tribute, *contribuo*, (see *TRIBUS*, p. 40,) I pay tribute with another. As the predominant idea in *contribution* is that of common consent, it supposes a degree of freedom in the agent which is incompatible with the exercise of authority expressed by the terms — tax, impost, toll, duty, and custom: hence the term is with more propriety applied to those cases in which men voluntarily unite in giving towards any particular object, as charitable *contributions*, or *contributions* in support of a war; but it may be taken in the general sense of a forced payment, as in speaking of a military *contribution*.

In an extended sense, *contribute* signifies to bestow for the same end; thus we say, exercise *contributes* to give vigour to the frame; that is, exercise with something else, as proper food and a due proportion of sleep, gives vigour. *Contribute*, is taken in either a good or a bad sense: we may *contribute* to the relief of the indigent, or we may *contribute* to the follies and vices of others.

Con-trition, *contero*, (*tero*, I rub or bruise,) I rub together, or bruise, as it were, with sorrow. *Contrition*, is

used at present in a figurative sense only, to denote a continued and severe sorrow appropriate to one who has been in a continued state of sinfulness. In those who have most offended, and are come to a sense of their own condition, penitence will give rise to *contrition*.

Contro-versy and **controvert**, from *contra*, against, and *verto*, I turn. A *dispute* is commonly oral, and a *controversy* in writing.

Con-tumacy, from *contumeo*, (*tumeo* I swell,) signifies, literally, the swelling up one's self by way of resistance; and, figuratively, a wilful contempt and disobedience. When an offender is cited to appear in any ecclesiastical court, and neglects to do it, he is pronounced *contumacious*. *Contumely* denotes a haughty or injurious conduct coupled with contempt. "Why should any man be troubled at the *contumely* of those, whose judgment deserves not to be valued?" *Tillotson*.

Con-tusion, from *contundo*, (*tundo*, I beat or bruise,) signifies, a state of being bruised.

Con-vene, *convenio*, (see *VENIO*, p. 41,) I come or bring together. *Assembling*, is mostly by the wish of one; *convening*, by that of several: a crowd is *assembled* by an individual in the streets; a meeting is *convened* at the desire of a certain number of persons: people are *assembled* either on public or private business; they are always *convened* on a public occasion.

Convenient, implies that which comes together as it ought. *Commodious*, regards the physical condition; and *convenient*, the mental feelings.

A *convent*, is a place where religious persons come together.

Congress, is an assembly coming together in a formal manner from distant parts for special purposes; *convention*, is an assembly coming together in an informal and promiscuous manner: a *congress* consists of delegates from higher authorities; but a *convention* is a self-constituted assembly which has no power, but what it assumes to itself, as the National Convention

of France. "A man putting all his pleasures into one, is like a traveller's putting all his goods into one jewel; the value is the same, and the *convenience* greater."

Con-verge, *convergo*, (*vergo*, I bend,) I *with* another bend to the same point. Lines are termed *converging* which continually approximate, or whose distance becomes continually less and less; in opposition to *divergent* lines, whose distance becomes continually greater. Lines that *converge* one way, *diverge* the other.

Con-versant, *converse*, *convert*, *convertio*, (see **VERTO**, p. 41,) I turn about. *Convert*, signifies, to do something in conformity with the views of another. *Con-versant*, signifies turning over and over, consequently becoming acquainted. A person is *conversant* in matters that come frequently before his notice; he is *familiar* with such as form the daily routine of his business. "If any think education, because it is *conversant* about children, to be but a private and domestic duty, he has been ignorantly bred himself." *Wotton on Education*. — *Converse*, to turn, as it were, words from one another; that is, to talk. — A proposition is said to be the *converse* of another, when after drawing a conclusion from something before proposed, we proceed to suppose what had been before concluded, and draw from it what had been supposed. Thus, if two sides of a triangle be equal, the angles opposite to those sides are also equal: the *converse* of the proposition is, that if two angles of a triangle be equal, the sides opposite to those angles are also equal.

Con-vey, *convex*, *conveho*, (*veho*, I carry,) I carry together. To *bear*, is simply to put the weight of any substance upon one's self; to *carry*, is to remove that weight; *convey*, like transport, is employed for such actions as are performed not by immediate personal intervention: a porter *carries* his load on his knot; goods are *conveyed* in a waggon. "Since there appears not to be any ideas in the mind, before the

senses have *conveyed* any in, I conceive that ideas in the understanding are coeval with sensation." *Locke*.—*Convex*, means carried round or over a concave.* This term formerly applied either to the internal or external side of a body, as we find mention made of "heaven's *convex*;" (*Ticket*) it is now restricted to the external side. *Convex*, is the opposite to *concave*. "If the eye were so piercing as to descry even opaque and little objects a hundred leagues off; it would do us little service; it would be terminated by neighbouring hills and woods; or in the largest plain, by the very *convexity* of the earth." *Newton*.

Con-vict, *convinco*, (*vinco*, I conquer,) I overcome; also, I prove manifestly. A *convict*, signifies one whose guilt has been proved. When we speak of those, who, by offences against the laws, have exposed themselves to punishment, we denominate them *criminals*; when we consider them as already brought before a tribunal, we call them *culprits*; when we consider them in regard to the moral turpitude of their character, we entitle them *malefactors*; when we consider them as offending by the grosser violations of the law, they are termed *felons*; when we consider them as already under the sentence of the law, we denote them *convicts*.

Convince, relates to moral conviction: to *convince*, is to force another, by argument, to acknowledge a

* "For the meaning of *Convex*, Dr. Johnson, refers me to a Latin Dictionary to seek for *convexus*. Lyttleton and Ainsworth inform me, that this word is derived from *conveho*, to carry or convey, by ship, cart, or beast.

"Having learned that *f* and *v* are continually transmutable, as wife, wives; hefen, heaven; *adjectif*, Fr. adjective, Eng. I consider that *convex* must be compounded of *con*, (for *cum*,) with, and *flexus*, (changed to *vexus*,) a bending outwards." See p. xvii. of Preface to THE PAIDOPHILEAN SYSTEM of Education applied to the French Language.

contested position. "That religion is essential to the welfare of man, can be proved by the most *convincing* arguments."

Con-vivial, *convivialis*, (*vivo*, I live,) living together, or being entertained together. The prominent idea in *convivial*, is that of sensual indulgence; the prominent idea in *social*, is that of enjoyment from an intercourse with society: what is *convivial* is social, but what is *social* is something more: the former is excelled by the latter, as much as the body is excelled by the mind. We speak of *convivial* enjoyments, and *social* pleasures.

Con-voke, *convoco*, (*voco*, I call,) I call together. There is nothing imperative on the part of those that *assemble* or *convene*; one *assembles* or *convenes* by invitation or request. *Convoke*, is an act of authority, it is the *call* of one who has authority to give that call. *Convocation*. An assembly of the clergy for consultation upon matters ecclesiastical; and, as the parliament consists of two distinct houses, so does this; the one called the upper house, where the archbishops and bishops sit by themselves; the other the lower house, where all the rest of the clergy are represented by their deputies.

Con-volution, from *convolvere*, (*volvo*, I roll,) I roll together, is the act of rolling any thing upon itself, or the state of being rolled upon itself.

Con-vulse, *convello*, (*vello*, I pluck,) literally, I pluck up altogether; and, in an enlarged sense, I unsettle or destroy: thus we speak of a nation being *convulsed*. *Convulsion*, as a medical term, denotes a violent and involuntary contraction (or, in familiar language, twitching,) of the muscles.

Copious, from *copia*, abundance.

Copula, from *copula*, a band. The word which unites the subject and predicate of a proposition; as, "God is good." "God" is the subject, "is" the *copula*, and "good" the predicate. *Copulative* propositions are those which include several subjects, joined together by an affirmative or negative conjunction; thus,

"Riches *and* power alone do not make a man happy;"
 "neither gold *nor* jewels will purchase immortality."

Cornu-copia, from *cornu*, a horn, and *copie*, of plenty.
Cornucopia, among the ancient poets, a horn out of which proceeded plenty of all things, by a particular privilege which Jupiter granted his nurse, supposed to be the goat Amalthea. The real sense of the fable is this, in Lybia there is a little territory shaped not unlike a bullock's horn, exceedingly fertile, given by king Ammon to his daughter Amalthea, whom the poets feign to have been Jupiter's nurse.

Corollary, *corollarium*, from corals being given by the audience to players, and thus denoting a reward given beyond what was due. Corollary is used for a consequence drawn from some proposition already advanced or demonstrated; as if from this theorem, "that a triangle which has two equal sides, has also two equal angles," this consequence (corollary) should be drawn, "that a triangle, which has the three sides equal, has also its three angles equal."

Coronation, from *corona*, a crown. The act or solemnity of crowning a king. — **Coroner**, an officer who acts for, or in the name of the *Crown* (that is, of the king); but especially applied to an officer who, with the assistance of a jury of twelve men, enquires, on the behalf of the crown, into all sudden deaths.

Corporal. (See *CORPUS*, p. 8.) "In the present language, when the *body* is used philosophically, in opposition to *spirit*, the word *corporeal* is used, as 'a corporeal being;' but otherwise *corporal*, as corporal punishment. *Corporeal* is having a body; *corporal*, relating to the body. This distinction seems not ancient." *Johnson*. — **Corporation**, or a body corporate. A number of persons united in a body or community, and enabled to act in legal processes as an individual. — **Corporeal**. Having a body, the contrary to spiritual, "God being supposed to be a pure spirit, cannot be the object of any *corporeal* sense." *Tillotson*. — **Corpulence**. Bulkiness of body. — **Corpuscle**. A little body.

Cor-rect, *corrigo*, (see *REGO*, p. 31,) I cause a thing to be right; I punish. To *correct*, is either an act of authority or discretion; to *rectify*, is an act of discretion only. What is *corrected*, undergoes a change more or less slight; what is *reformed*, assumes a new form. — *Correct*, is negative in its sense; *accurate*, is positive: it is sufficient to be free from fault to be *correct*; it must contain every minute particular to be *accurate*. — The prominent idea, in *correction*, is that of making right what has been wrong; in *discipline*, the leading idea is that of instructing, or regulating; in *punishment*, the leading idea is that of inflicting pain.

Cor-relative, (see *RELATIVE*, under *RE*,) having such a relation to another thing, that the existence of one depends upon the existence of another; thus, parent and child, husband and wife, debtor and creditor, are *correlative* terms.

Cor-respond, (see *RESPONSE*, under *RE*,) I keep up a communication with another by alternate letters. In the moral application, we speak of actions *corresponding* with professions.

Cor-roborate, (*roboro*, I strengthen,) signifies, to strengthen by adding; it is used at present in a moral sense only. When the truth of a person's assertions are called in question, it is fortunate for him if he have respectable friends to *corroborate* his testimony.

Cor-rode, (*rodo*, I gnaw,) to gnaw away completely.

Cor-rugate, (*rugeo*, I wrinkle,) to wrinkle excessively.

Cor-rupt, from *corruptus*, the participle of *corrumpo*, (see *RUMPO*, p. 32,) I break to pieces. The dissolution of bodies, by an internal process, is implied by the terms *rot*, *putrefy*, and *corrupt*; but the first two are applied to natural bodies only; the last, to all bodies natural and moral.

Rot, denotes the last stage in the progress of dissolution; *putrefy*, expresses the progress towards rottenness; and *corruption*, the commencement. The word is also used in a figurative sense: that is a *depraved* state of morals in which the gross vices are openly

practised in defiance of all decorum ; that is a *corrupt* state of society in which vice has secretly insinuated itself into all the principles and habits of men, and concealed its deformity under the fair semblance of virtue and honour : thus, the manners of savages are most likely to be *depraved* ; those of civilized nations to be *corrupt*.

The terms contaminate, defile, and pollute, are used in the sense of injuring purity ; *corrupt*, has the idea of destroying it. “ Language being the conduit whereby men convey their knowledge, he that makes an ill use of it, though he does not *corrupt* the fountains of knowledge which are in things, yet he stops the pipes.” *Locke*.

Cotemporary. See CONTEMPORARY.

Crater, from *cratera*, a cup, a term applied to the mouth of a volcano, or burning mountain, from its being hollow like a cup.

Create, from *creo*, I form out of nothing. — *Creation*. The act of creating. — *Creative*. Having the power to create. — *Creator*. The being that creates. — *Creature*. A being not self-existent, but created by the supreme power. Any thing created. “ God’s first *creature* was light.” *Bacon*.

Credence, from *credo*, I believe. Belief. — *Credenda*. Things to be believed, articles of faith ; distinguished from *agenda*, or things to be done. — *Credential*. That which gives a title to credit ; the warrant upon which belief or authority is claimed. “ A few persons of an odious and despised country could not have filled the world with believers, had they not shown undoubted *credentials* from the Divine Person who sent them on such a message.” *Addison on the Christian Religion*. — *Credibility*. Claim to credit ; worthiness of being believed ; “ Calculate the several degrees of *credibility* and conviction, by which one evidence surpasseth the other.” — *Credible*. Worthy of credit. “ None can demonstrate to me, that there is such an island as Jamaica ; yet, upon the testimony of *credible* persons, I am free from doubt.”

Credit. Belief of, faith yielded to, another. Trust reposed, with regard to property: correlative to *debt*. — *Creditor.* He that gives credit, he to whom a debt is owed: correlative to *debtor*. — *Credulity.* Easiness of belief. — *Credulous.* Apt to believe. — *Creed.* A short account of the chief articles of the Christian faith; thus called from the first word, *credo*, I believe. The principal creeds are the Apostles', the Athanasian, and the Nicene. These three creeds are enjoined by the eighth article of the Church of England to be received and believed.

Crescent, from *crescens*, increasing. The moon in her state of increase; any similitude of the moon increasing.

Cruci-fixion, from *crux*, *crucis*, a cross, and *fixus*, fastened. The punishment of nailing to a cross.

Cul-tivate. See *Colo.*, p. 8.

Curtail, from *curto*, I shorten. "It was anciently written, *curtal*, which perhaps is more proper; but dogs that had their tail cut being called *curtal* dogs, the word was vulgarly conceived to mean originally to *cut the tail*, and was in time written according to that notion." *Johnson*. — "This humour for speaking no more than we must, has miserably *curtailed* some of our words; and, in familiar writing and conversation, they often lose all but their first syllable." *Addison*.

D.

DATIVE. (See *Do*, p. 10.) The epithet of the case that signifies giving something to a person. See **CASE**.

DE *, in composition, denotes motion downwards or sideways, as *deject*, *depart*; it expresses being

* "The Latin preposition *de*, is synonymous with our *of*, or *off*. **AB**, *from*, refers to the source or *beginning*.

off, or *away from*, something to which the primitive refers; as *detain*, (*tenco*, I hold or keep,) I keep from; or being *from* that which the primitive word itself denotes; despair, (*spes*, hope,) I am from hope, or I have no hope: hence it marks privation, as in *debility*; and cessation, as in *decrease*." *Booth*.

De-bility, (see *HABEO*, p. 17,) signifies, not having (power). To *weaken*, is either a particular or a complete act; to *enfeeble*, to *debilitate*, and *enervate*, are properly partial acts: what *enfeebles*, deprives of vital power; what *debilitates*, lessens power in one particular, though not another: for example, the severe exercise of any power, such as the memory or attention, will tend to *debilitate* that faculty; what *enervates*, acts particularly on the nervous system.

Debt. See *HABEO*, p. 17.

DE refers to the fact of being separate; it makes that *off*, or *separate*, which was formerly *on*, or *one* with the whole mass. [*On* is a complete junction, forming a union between the primary substance and that which is brought to it. *Upon*, is a species of *on*; it is *on* the upper side.] *From* (*ab*) and *off* (*de*) may often be substituted respectively for one another. 'I lifted the stone *from* the ground,' and 'I lifted the stone *off* the ground,' are equally expressive of the action; but *from* states where the stone was when I *began* to lift it, and *off* directs us to the substance *from* which *separated*: 'I lifted the stone *from* the ground *into* the waggon,' 'I lifted it *off* the ground *on* which it was laid.' Figuratively, *DE* signifies *about*, *concerning*; in French, it is the sign of the genitive, that is of something *belonging to*, or *sprung from*, another. It is in composition only that *DE* appears in English, having been transferred with its compounds from the Latin." *Booth*.

De-capitate, *decapito*, (*caput*, the head,) I behead, that is, cut off the head.

De-ceive, *decedo*, (see **CÆDO**, p. 6,) I go or fall from. *Decease*, is a technical term in law, introduced into common life to designate one's falling off from the number of the living.

De-ceive, from *decipio*, (see **CAPIO**, p. 5,) I take wrong. — *Cunning*, marks the disposition to practise disguise in the prosecution of a plan; *deceit*, leads to the practice of gross falsehood, for the sake of gratifying a desire: animals may be *cunning*, in as much as they can by contrivance and concealment seek to obtain the object of desire, but no animal is *deceitful* except man. A person or conduct is *deceitful*; an appearance is *deceptive*.

Deceit, is practised only in private transactions; *fraud*, is practised towards public bodies as well as private individuals: *deceit*, involves the violation of moral law; *fraud*, that of the civil law: *deceit*, as a characteristic, is indefinite in magnitude; *guile*, marks a strong degree of moral turpitude.

December, from *decem*, ten. See **SEPTEMBER**.

Decency, from *devet*, it becomes. Propriety of form; proper formality; becoming ceremony.

“Immodest words admit of no defence,

“For want of *decency* is want of sense.”

Roscommon.

De-cide, from *decido*, (see **CÆDO**, p. 4,) signifies, to cut off, or cut short a business. To *decide*, is an act of greater importance than to *determine*: the nature and character of a thing is *decided* upon; its limits or extent are *determined* on. A judge *decides* on the law and equity of the case; the jury *determine* as to the guilt or innocence of the person.

Decided, is employed for persons or things; *decisive*, only for things: a person's aversion or attachment is *decided*; a sentence, a judgment, or a victory, is *decisive*.

De-ciduous, (see **CADO**, p. 4,) that which is apt or ready to fall; used of flowers and seeds of plants.

De-claim, from *declamo*, (see **CLAMO**, p. 7,) signifies, literally, to cry aloud in a set form of words. *Declaim* and *inveigh* agree in the sense of using the language of displeasure against any person or thing; but *de-claim* is used generally, *inveigh* particularly; public men and public measures are subjects for the *de-claimer*, private individuals afford subjects for *inveighing*.

De-clare, from *declaro*, (see **CLARUS**, p. 7,) signifies, literally, to make clear or show plainly to a person. The word *declare* does not express any particular mode or circumstance of making known, as is implied by the words *publish* and *proclaim*; we may *declare* publicly or privately, we *publish* and *proclaim* in a public manner only.

Discover, expresses less than *manifest*; and *manifest*, expresses less than *declare*: we *discover* by indirect means or signs more or less doubtful, we *manifest* by unquestionable marks, we *declare* by express words. —*Declaration*. “Though wit and learning are certain and habitual perfections of the mind, yet, the *declaration* of them, which alone brings the repute, is subject to a thousand hazards.” *South*.

De-cline, *declino*, (see **CLINO**, p. 7,) I bend downwards.

Decay, expresses more than *decline*: by *decay*, things lose their perfection; by *decline*, they lose their vigour; and by *consumption*, their existence. —*Declension*, is only the variation or change of the termination of a noun, whilst it continues to signify the same thing. See **CASE**.

De-clivity. See **ACCLIVITY**.

De-compose, *pono*, is I place, *compono*, I place together, and *decompose* was formerly used to imply *compounding* a second time; but it is now used to express the action of resolving a *compound* into simple parts.

De-crease, (*cresco*, I grow,) signifies to grow less.

De-cree, *decerno*, (see **CERNO**, p. 6,) I give the result of perceiving that is, I *decree*. A *decree*, is a more so-

lemn and deliberative act than an *edict*; on the other hand, an *edict*, is more authoritative: a *decree*, is the decision of one or many; an *edict*, speaks the will of an individual: councils and senates, as well as princes, make *decrees*; despotic rulers issue *edicts*. "The supreme Being is sovereignly good; he rewards the just and punishes the unjust; and the folly of man, and not the *decree* of heaven, is the cause of human calamity." *Brooke*.

De-dicate, (see *Dico*, p. 9,) signifies, to set apart by a promise. There is something more positive in the act of *dedicating* than in that of *devoting*; but less than in that of *consecrating*. To *dedicate* and *devote* may be employed in both temporal and spiritual matters, to *consecrate* and *hallow* only in a spiritual sense.—*Dedication*, in literature, is an address prefixed to a book, soliciting patronage, or testifying respect for the person to whom it is made. "The dedication of the fourth part of Mr. Edwards's History of Birds is preserved here, not as one we think worthy of imitation, but on account of its singularity. It is this, 'To God! the ONE eternal! the incomprehensible! the omnipresent! the omniscient and almighty Creator of all things that exist! from orbs immeasurably great, to the minutest points of matter, this *Atom* is *dedicated* and devoted, with all possible gratitude, humiliation, and worship, and the highest adoration both of body and mind, by his most resigned, low, and humble creature, G. Edwards.'" See *Pantologia*. Article *Dedication*.

De-duce, *deduct*, *deduco*, (see *Duco*, p. 10,) I lead one thing from another. The act of *deriving* is immediate and direct; that of *tracing*, a gradual process; that of *deducing*, an argumentative process: Copernicus *deduced* the principle of the earth's turning round from several simple observations.

Conclusions, are drawn from real facts; *inferences*, are drawn from the appearances of things; *deductions*, from arguments or assertions. "Reason is nothing but the faculty of *deducing* unknown truths from prin-

ciples already known." *Locke*. — "All knowledge of causes is *deductive*; for we know none by simple intuition, but through the mediation of their effects." *Granville*.

De-fame, *defamo*, I remove the fame of another. To *de-fame* a person, is openly to advance some serious charge against his character; to *slander*, is to expose the faults of another in his absence; to *calumniate*, is to communicate secretly, or otherwise, circumstances to the injury of another.

De-fect, from *deficio*, (see **FACIO**, p. 11,) implies the want of something in order to be well made: *blemish*, respects the exterior of an object; *defect*, consists in the want of some specific propriety in an object: thus, we say, there is a *blemish* in the painting, and a *defect* in the spring of a watch.

Defect, whether said of persons or things, characterizes rather the object than the agent. *Fault*, on the other hand, when said of things, always refers to the agent: thus, we say, as in the example above, there is a *defect* in the spring; but we say, there is a *fault* in the workmanship, or a *fault* in the putting together.

Things only are said to be *defective*; but persons may be termed *deficient*, either in attention, in civility, or whatever else the occasion may require. — *Defective nouns*. Such as want a number, or some particular case. — *Defective verb*. A verb which wants some of its moods, or tenses; as *must*, *ought*.

De-fend, *defendo*, (see **FENDO**, p. 13,) I keep off or from. We *apologize* for an error, by acknowledging ourselves guilty; we *defend* ourselves against a charge, by proving its fallacy; we *justify* our conduct, by proving it was blameless; we *exculpate* ourselves from all blame, by proving we took no part in the transaction.

Defend, as synonymous with *protect* and *vindicate*, is a general term; it defines nothing with regard to the degree and manner of the action: *protect*, is a particular and positive term, expressing an action of some considerable importance. Persons may *defend*

others without distinction of rank or station; none but superiors *protect* their inferiors.

To *vindicate* is a species of defence only in the moral sense of the word. *Defence* is employed either in matters of opinion or conduct; *vindicate*, only in matters of conduct. The *defendant* defends himself; the *defender* defends another. — A *defender* exerts himself in favour of one that wants support; an *advocate*, (see *Voco*, p. 41,) is one who is called to the assistance of another; a *pleader*, signifies him who exerts himself in favour of one that is in distress. — *Defensible* is employed for the thing that is defended; *defensive* for the thing that defends. In French, the word *defendre* is frequently employed in the sense of prohibition; hence it has occurred that *defend* is sometimes used in English in the same sense; as “The use of wine is in some cases *defended* by laws. *Temple*. — Milton, speaking of what is usually called the forbidden fruit, says “that *defended* fruit.”

“Where can you say, in any manner, age,

“That ever God *defended* marriage.”

Chaucer.

De-fer, *defero*, (see *FERO*, p. 13,) I carry from. To *delay*, is simply not to commence action; to *defer* and *postpone*, are to fix its commencement at a more distant period. — *Deference*, is from *defero*, in the sense of to bear down, and, with us, marks the inclination to agree to the sentiments of another in preference to our own.

Complaisance is the act of an equal; *deference*, that of an inferior; *condescension*, that of a superior. *Complaisance* has most of genuine kindness in its nature; *deference*, most of respectful submission; *condescension*, most of easy indulgence.

Deference has the same origin as **DEFER**; but in modern times it is used to express respect, condescension, submission; as, “Most of our fellow-subjects are guided either by prejudice of education, or by a *deference* to the judgment of those who, perhaps in their own hearts, disapprove the opinions which

they industriously spread among the multitude." *Addison.*

De-fine, *defineo*, (see **FINIS**, p. 14,) I mark the end or limit. A *definition* is a species of *explanation*; the former is used scientifically, the latter on ordinary occasions; the former is confined to words, the latter is employed for words or things. The *definition* of a word limits the extent of its signification, the *explanation* of a word may include both definition and illustration; the former admits of no more words than will include the leading features in the meaning of any term, the latter admits of an unlimited scope for diffuseness. — *Definite*, in Grammar, is applied to an article that has a precise signification. Such are the articles; *the* in English, *le* and *la* in French. See **ARTICLE**.

Definition, in Logic, an enumeration of the chief simple ideas whereof a compound idea consists, in order to ascertain or explain its nature and character. Of the parts enumerated in a definition, some are common to other things besides the thing defined; others are peculiar thereto: the first are called the *genus* or *kind*; and the second the *difference*. Thus, in the definition of a circle, "a figure the circumference of which is every where equidistant from its centre;" the word *figure* is the *kind*, as being a name common to all other figures, as well as the circle; the rest are the difference which specify or distinguish this figure from every other figure. — Hence arises the rule for the making of a definition, "Take something that is common to the thing *defined* with other things, and add to it something that is proper, or peculiar to the thing; that is, join the genus and specific difference, and you will have a definition." Thus rhetoric is defined the art of speaking well; for that it is an art, is common to it with several other things; but that it is the art of speaking well, is peculiar to it alone.

Definition, in Rhetoric, is defined, a short comprehensive explanation of a thing. The definitions of

the orator, differ much from those of the logician and philosopher: these latter define a thing closely by genus and difference, as, "man is a reasonable animal." The orators take a larger compass, and define things more ornamentally; thus, "man is a curious work of an Almighty Creator, framed after his own image, endued with reason, and born for immortality." But this rhetorical definition, in strictness, comes nearer to the nature of a description than an accurate definition. — Plato defined man "a two-footed animal without feathers." Upon which Diogenes threw a cock, stripped of its feathers, into the middle of Plato's school, crying out, "Here is Plato's man."

De-form, *deformo*, I spoil the form. *Deface* expresses more than either *deform* or *disfigure*: *deface* implies the destruction of that which has existed; to *disfigure*, is either an act of destruction or an erroneous execution which takes away the figure; to *deform* is altogether an imperfect execution, which renders the form what it should not be.

A painting is *defaced* which is besmeared with dirt, a building is *disfigured* by any want of symmetry in its parts, a building is *deformed* that is made contrary to form.

De-fraud, *defraudo*, I obtain by fraud. One *cheats* by gross falsehood, one *defrauds* by a settled plan, one *tricks* by a sudden invention. Dishonest people *cheat*, villains *defraud*, cunning people *trick*.

De-grade, (see *GRADUS*, p. 16,) signifies literally, to bring a step down; and, figuratively, to lower in the estimation of others. *Degrade* respects the external station or rank, *disgrace* refers to the moral estimation or character.

A man may be said to *depreciate* human nature, who does not represent it as capable of its true elevation: he *degrades* it who sinks it below the scale of rationality. He who is most elevated in his own esteem may be the most humbled, he who is most elevated in the esteem of others may be most *degraded*.

Dei-cide, from *deus*, God, and *cædo*, I kill. The mur-

der of God ; the act of killing God. It is only used in speaking of the death of our blessed Saviour.

De-jection, *dejicio*, (see **JACIO**, p. 18,) I cast down. *Dejection*, like *depression*, is occasional, and depends on outward circumstances ; *melancholy* is permanent, and lies in the constitution.

Dei-fy. (See **DEUS**, p. 9.) *Deification*, in the Pagan Theology, the act or ceremony of placing the emperors among the gods, and decreeing divine honours to be rendered them. Deification is the same as Apotheosis. The Asiatic Greeks were the first who admitted this practice, and their successors the first objects of this servile and impious mode of adulation. Under the Cæsars, the Romans imitated the Greeks ; and Augustus, at the age of twenty-eight, was the tutelary God of the Empire. Tiberius proposed to the Roman senate the Apotheosis of Jesus Christ. It is one of the doctrines of Pythagoras, that virtuous persons, after their death, were raised into the order of Gods ; and hence, the ancients *deified* all the inventors of things useful to mankind.

Deism. (See **DEUS**, p. 9.) Deism, or Theism, (from the Greek word *theos*, God,) may be used to denote natural religion, as comprehending those truths which have a real foundation in reason and nature ; and in this sense it is so far from being opposite to Christianity, that it is one great design of the gospel to illustrate and enforce it. But *Deism* more precisely signifies that system of religion, relating both to doctrine and practice, which every man is to discover for himself by the mere force of natural reason, independent of all revelation, and exclusive of it.

De-legate, from *delego*, (see **LEGO**, No. II. p. 19,) signifies, one commissioned. A *delegate* has a more active office than a *deputy*, he is appointed to execute some positive commission ; a *deputy* may often serve only to supply the place or answer in the name of one who is absent : *delegates* are mostly appointed in public transactions, *deputies* are chosen either in public or private matters.

De-liberate. (See **LIBER**, p. 20.) “*Deliberate*, in Latin, *delibero*, compounded of *de*, and *libro*, or *libra*, a balance, signifies to weigh as in a balance.” *Crabb*.—*Debate* and *deliberate*, equally mark the acts of pausing or withholding the decision : to *debate*, supposes always a contrariety of opinion ; to *deliberate*, supposes simply the weighing or estimating the value of the opinion that is offered. — Advice and information are given and received in *consultations* ; doubts, difficulties and objections, are started and removed in *deliberations*.

Thoughtful, *considerate*, and *deliberate*, rise upon each other in their signification : he who is *considerate*, pauses and considers properly what is his duty ; he who is *deliberate*, considers deliberately. *Deliberate* may be used in a bad sense, to mark a settled intention to do evil ; thus we speak of *deliberate* malice.

De-lineate, delineo, (linea, line,) I draw the lines which include the contents. *Delineate* and *sketch* are properly employed in the art of drawing ; and figuratively applied to moral subjects to express a species of description.

A *delineation* expresses something more than a *sketch* ; the former conveying not merely the general outlines or more prominent features, but also as much of the details as would serve to form a whole ; the latter, however, seldom contains more than some broad touches, by which an imperfect idea of the subject is conveyed.

De-linquent, delinquo, (linguo, I leave,) I omit to do that which I ought, and do that which I ought not.

De-lude, from deludo, (see LUDO, p. 22,) signifies to play upon, or mislead by a trick. Every false impression produced by external objects, whether in trifles or important matters, is a *deception* ; but *delusion* is confined to errors in matters of opinion. A *deception* does not always suppose a fault on the part of the person deceived, but a *delusion* does.

De-mand, from demando, signifies to call for imperatively. To ask for, denotes simply the expressed wish

to have what is considered as due ; to *claim*, is to assert a right, or to make it known ; to *demand*, is to insist on having without the liberty of a refusal.

De-mise, *demitto*, (see *Mirro*, p. 23,) I put or send down. *Death* is a term which denotes the extinction of life, and is applicable to men or animals ; *demise*, like *departure* and *decease*, is an expression applied only to the death of human beings. *Departure* is a Christian term, which carries with it an idea of a passage from one life to another ; *decease* is a technical term in law.

Demise is substituted for *decease* in speaking of princes, “ The natural dissolution of the king is generally called his *demise*.” *Blackstone*.

De-molish, *demolior*, (*moles*, a heap,) I throw down that which has been heaped up.

De-monstrate, from *demonstro*, signifies, to show in a specific manner. We may *prove* any thing by simple assertion, but we must *demonstrate* by intellectual efforts. To *prove*, *evince*, and *manifest*, are the acts either of persons or things ; to *demonstrate*, that of persons only. “ Which way soever we turn ourselves, we are encountered with clear evidences and sensible *demonstrations* of a Deity.”

De-mur, from *demoror*, (*mora*, delay,) is synonymous with *hesitate* and *pause*. *Demurring* is the act of an equal, *hesitating* is often the act of a superior : we *demur* from doubt or difficulty, in giving our assent ; we *hesitate*, from an undecided state of the mind in giving our consent.

Demurring and *hesitating* are both employed as acts of the mind ; *pausing* is an external action : we *demur* and *hesitate* in determining, we *pause* in speaking or doing any thing.

De-nominate, from *denomino*, (*nomen*, a name,) is to give a specific name upon a specific ground ; thus, we *denominate* the man who drinks excessively, “ a drunkard.” “ Philosophy, the great idol of the learned part of the Heathen world, divided it into many sects and *denominations* ; as Stoics, Peripatetics.

Epicureans, and the like." "All men are sinners: the most righteous among us must confess ourselves to come under that *denomination*." Rogers.—*Denominator of a Fraction*, is the number below the line, showing into how many parts the integer is supposed to be divided by the fraction. Thus, in the fraction $\frac{6}{8}$, (six eighths,) the number eight is the *denominator*, and shows that the integer is here divided into eight parts. The number above the line 6, is called the *numerator*, and shows that 6 such parts are intended, that is, three quarters of the whole.

De-note, from *denoto*, signifies to cause to know. *De-note* is employed with regard to things and their characters; thus we say, the bee-hive *denotes* industry, the cornucopia *denotes* plenty: *signify* is employed with regard to the thoughts or movements. Among the ancient Egyptians, hieroglyphics were very much employed to *denote* certain moral qualities; in many cases looks or actions will *signify* more than words.

De-nounce, *denuncio*, (*nuncio*, I tell,) I tell or accuse publicly.

Dental, from *dens, dentis*, a tooth. Dental is applied to certain letters, in the pronunciation of which the teeth have a principal share. See CONSONANT.

Den-tifrice, from *dens, dentis*, a tooth, and *frico*, I rub. A substance with which to rub the teeth in order to clean them.

De-ny, from *denego*, signifies, to say no to a thing. To *deny*, respects matters of fact or knowledge; to *refuse*, matters of wish or request: a *denial* must always be expressly verbal, a *refusal* may sometimes be signified by actions or looks as well as words.

To *deny*, is likewise sometimes used in regard to one's own gratifications as well as to one's own knowledge, in which case it is still more analogous to *refuse*, which regards the gratifications of others. Instances are not rare, of misers who have *denied* themselves the common necessities of life, and yet have never *refused* to relieve those who were in distress. *Deny* approaches to the sense of *disown*, when

applied to persons; thus, we say, Peter *denied* our Saviour.

Deo-dand, from *deo*, to God, and *dandum*, given. *Deo-dand* denotes that which is the immediate occasion of the death of any reasonable creature, and which is forfeited to the king, to be distributed in alms to the poor, though formerly destined to another purpose. Thus, if a horse or other animal kill a person, it is forfeited as a *deodand*. It seems to have been originally designed as an expiation for the souls of such as were snatched away by sudden death; in the same manner as the apparel of a stranger who was found dead, was applied to purchase masses for the good of his soul.

De-pend, *de-pendence*, from *dependeo*, (see *PENDEO*, p. 27,) signifies, literally, to rest one's weight by hanging from that which is held. *Dependence* is a general term, *reliance* is a species of *dependance*: we *depend* either on persons or things, we *rely* on persons only. "Every moment we feel our *dependance* upon God."

De-pict and *paint* are both from *pingo*, I represent forms; but *paint* is employed either to represent figures on paper, or to represent circumstances and events by means of words. *Depict* is used only in this latter sense; but the former word expresses a greater exercise of the imagination than the latter: it is the art of the poet to *paint* nature in lively colours; it is the art of the historian or narrator to *depict* a real scene of misery in strong colours.

De-plore, from *deploro*, to give signs of distress. *Deplore* is a much stronger expression than *lament*. Among the poor we have *deplorable* instances of poverty, ignorance, and vice combined; among the higher classes we have often *lamentable* instances of extravagance and consequent ruin.

De-ponent, *depono*, (see *PONO*, p. 29,) I place down. *De-ponent* is one that lays down, *deposit* is the thing which he lays down. *Deponent* is applied to one who gives information upon oath before a magistrate. — *Deponent*, in the Latin Grammar, a term applied to verbs which have active significations but passive terminations.

They are called *deponents*, as having deposited or laid aside their passive signification.

De-populate, *depopulo*, I remove the people from a place and lay waste the ground.

De-pose, from *depono*, (see **PONO**, p. 29,) I put down; is used to denote the action of laying down, or giving evidence; and of putting down a monarch from his throne. — “*Depositary*. One with whom any thing is lodged in trust. *Depository*. The place where any thing is lodged. These two words are sometimes confounded; *depositary* is properly used of person, and *depository* of place.” *Johnson*.

De-pravity, from *depravo*, (*pravus*, crooked,) denotes a crookedness from the regular course; it is used only in a figurative sense; thus we speak of a *depraved* heart. *Depravity* has most regard to apparent and excessive disorders, *corruption* to internal and dissolute vices. “Manners,” says Cicero, “are *corrupted* and *depraved* by the love of riches.” These words are by no means a pleonasm or repetition, because they represent two distinct images, one indicates the state of a thing very much changed in its substance, the other very much opposed to regularity.

In reference to the arts, and to polite literature, we say either *depravity* or *corruption* of taste, because taste has its rules, is or is not conformable to natural order; and on the other hand it may be so intermingled with sentiments and feelings foreign to its own native purity as to give it justly the title of corrupt. *Depravity* is used for man in his moral capacity, and *corrupt* for man in a political capacity: hence we speak of human *depravity*, and of the *corruption* of governments.

De-precate, *deprecor*, (*precor*, I pray,) I pray deliverance from evil. The word, of late, has been used in the sense of to blame; thus we sometimes hear such expressions as “I *deprecate* such practices.” “In *deprecating* evil, we make an humble acknowledgment of guilt, and of God’s justice in chastening, as well as clemency in sparing the guilty.” *Crew*.

De-preciate, (*pretium*, a price,) signifies to bring down the price. We *depreciate* and *degrade* things as well as persons; *depreciate* is, however, not so strong a term as to *degrade*, for the language which is used to *depreciate* will be mild, compared with that used for *degrading*: we may *depreciate* an object in indirect terms, but harsh and unseemly epithets are employed for *degrading*.

De-predation, *deprædatio*, (*præda*, a prey,) signifies the act of spoiling or laying waste, as well as taking away; robbery, on the other hand, signifies simply the removal or taking away from another by violence. *Depredation* is used, in the proper and bad sense, for animals as well as men; *robbery* may be employed figuratively, and in the indifferent sense. Birds are great *depredators* in the corn fields, bees may be said to *rob* the flowers of their sweets.

De-press, *deprimo*, (see *PREMO*, p. 30,) I press down. *Dejection* and *depression* have both regard to the state of the animal spirits; *depression* is, however, but a degree of *dejection*: slight circumstances may occasion a *depression*, distressing events occasion a *dejection*.

De-privé, (*privus*, one's own,) conveys the idea of either taking away that which one has, or withholding that which one may have. To *bereave* expresses more than *deprive*, but less than *strip*: we are *bereaved* of that on which we set most value, we are *deprived* of the ordinary comforts and conveniences of life, we are *stripped* of the things we most want.

Deprivation and *debarring* sometimes arise from things as well as persons; *abridging* is always the voluntary act of conscious agents. Misfortunes sometimes *deprive* a person of the means of living; the poor are often *debarred*, by their poverty, of an opportunity to learn their duty; it may sometimes be necessary to *abridge* young persons of their pleasures when they do not know how to make a good use of them.

De-pute, from *deputo*, signifies, to assign a certain office

to a person. The act of choosing some person or persons for an office, is comprehended under the terms *depute*, *constitute*, and *appoint*; to constitute is the act of several; to *appoint* and *depute*, either of several or of an individual: a community *constitutes* any one their leader, a monarch *appoints* his minister, an assembly *deputes* some of its members.

De-re-liction, from *delinquo*, *linquo*, I leave, *relinquo*, I leave behind,) I wilfully forsake; is used only in a moral sense, thus we speak of a *dereliction* of duty.

De-ride and ridicule are from *rideo*, I laugh at.* *Derision* and *mockery* evince themselves by the outward actions in general, *ridicule* consists more in words than actions; *deride* is not so strong a term as mock, but much stronger than *ridicule*. There is always a mixture of hostility in *derision* and *mockery*; but *ridicule* is frequently unaccompanied with any personal feeling of displeasure.

De-rive, (*rivus*, a river,) signifies to drain, after the manner of water, from its source. We discover causes and sources by *derivation*; we discover the course, progress, and commencement of things by *tracing*; we discover the reasons of things by *deduction*. "The English tongue is of such a mixed origin that there is scarcely any known language from which some one of its words is not *derivable*."

De-rogate, from *derogo*, signifies to take from the worth of a person or thing. "I think we may say, without *derogating* from those wonderful performances, (the *Iliad* and *Æneid*,) that there is an unquestionable magnificence in every part of *Paradise Lost*, and indeed a much greater than could have been formed upon any pagan system." *Addison*.

De-scend, *descendo*, (*scando*, I mount,) I do the contrary to mount, that is, come from a higher place to a lower.

De-scribe, *describo*, (see *SCRIBO*, p. 33,) I write down. *Relate* and *recount* are said of that only which passes, *describe* is said of that which exists: we relate the particulars of a journey, and we *describe* the country we pass

through. An *account* may be the statement of a single fact only, a *narrative* must always consist of several connected incidents, a *description* consists of several unconnected particulars respecting some common object. "As to politeness, many have attempted definitions of it. I believe it is best to be known by *description*, definition not being able to comprise it."

Lord Chatham.

De-sert, *v.* from *desero*, (see *SERO*, p. 35,) signifies, literally, not to sow or cultivate the ground. As there is something of idleness and improvidence in ceasing to render the soil productive, ideas of disapprobation accompany the word in its metaphorical application.

We *abandon* those who are dependent for protection and support, a child is *abandoned* by its parent; we *desert* those with whom we have entered into coalition, a soldier *deserts* his comrades; we *forsake* those with whom we have been in habits of intimacy, a man *forsakes* his companions.

De-sert, *s.* from *deserveo*, (*servio*, I serve,) denotes a quality or conduct considered with respect to rewards or punishments. *Desert* is taken for that which is good or bad, *merit* for that which is good only. The *desert* consists in the action, work, or service performed; the *merit* has regard to the character of the agent, or the nature of the action; *worth* respects a man's moral qualities only.

A labourer is *deserving* on account of his industry; an artist is *meritorious* on account of his professional abilities; a citizen is *worthy* on account of his benevolence and uprightness.

De-sideratum, from *desidero*, I desire; is used to signify desirable improvements in any art or science as yet unattained. Thus it is a *desideratum* with the blacksmith to render iron fusible with a gentle heat; with the clock-maker, to bring pendulums to be useful where there are irregular motions; with the shipwright, to build vessels that will sail under water; with the diver, to procure manageable instruments for conveying fresh air to the bottom of the sea, sufficient

for respiration and the burning of lights, &c. And though the obtaining of these *desiderata* may be thought chimerical, yet it is proper they should be proposed ; for although perfection may not be attainable, yet approaches to it may be made, and arts thereby improved. In short, all arts and sciences have their defects, and it is not easy to conjecture for how many of these remedies may be found by researches properly directed.

De-sign, *designare*, *designo*, (see **SIGNUM**, p. 35,) I mark down. A *design* denotes a thing marked out, as it were, with a pencil. *Design* and *purpose* are terms of higher import than *intend* and *mean*, which are in familiar use. The *design* embraces many objects, the *purpose* consists of only one : the former supposes something studied and methodical, it requires reflection ; the latter supposes something fixed and determinate, it requires resolution.

A *design* denotes something that is to be brought about, a *plan* implies the means by which the *design* is to be accomplished.

To *designate* is to mark out by some particular token, it is applied principally to things : thus, the word " capacity " is said to *designate* the power of holding.

De-sire, a contraction of *desidero*, a frequentative of *desido*, (see **SEDES**, p. 33,) I sit down. Hence, *desire*, with us, signifies to fix upon with the mind. The *desire* is imperious, it demands gratification ; the *wish* is less vehement, it consists of a strong inclination ; *longing* is an impatient and continued species of desire ; *hankering* is a desire for that which is set out of one's reach ; *coveting* is a desire for that which belongs to another.

De-sist, *desisto*, (see **SISTO**, p. 36,) I stand from, that is, away. To *desist*, is applied to actions good, indifferent, or offensive to some person ; to *leave off*, is applied to actions that are indifferent : the former is voluntary or involuntary ; the latter, voluntary : we are frequently obliged to *desist*, but we *leave off* at our option.

De-solate, *desolo*, (*solus*, alone,) I cause a place to be

solitary. The epithets *solitary*, *desert*, and *desolate*, are applied to places, but with different modifications of the common idea of solitude, which belongs to them : *solitary*, simply denotes the absence of all beings of the same kind ; *desert*, conveys the idea of a place made solitary by being shunned ; *desolate*, of being made solitary by violent means.

De-spair, desperation, *despero*, (*spes*, hope, *spero*, I hope,) I lose hope. *Despair* interrupts or checks exertions, *desperation* impels to greater exertions ; *desperate* is applicable to persons or things ; *hopeless*, to things only. *Desperate*, when applied to things, expresses more than *hopeless* ; the latter marks the absence of hope, as to the attainment of good, the former marks the absence of hope as to the removal of an evil : we speak of a *desperate* situation, and a *hopeless* undertaking.

De-spise, *despicio*, (see SPECIO, p. 37,) I look down upon. The feeling of *contempt* is not quite so strong as that of *despising*, nor that of *despising* so strong as those of *scorning* and *disdaining*.

Persons are *contemned* for their moral qualities ; they are *despised* on account of their outward circumstances, their characters, or endowments. Superiors may be *contemned* ; inferiors only, real or supposed, are *despised*.

De-spond, *despondeo*, I despair, that is, I lose hope. " It is every man's duty to labour in his calling, and not to *despond* for any disappointments that were not in his power to prevent."

De-stine, from *destino*, (see SRO, p. 36,) signifies to fix the state or condition. *Allot* is used only for things ; *appoint* and *destine*, for persons or things. A space of ground is *allotted* for cultivation ; a person is *appointed* as steward or governor ; a youth is *destined* for a particular profession.

Destiny is used in regard to one's station and walk in life ; *fate*, in regard to what one suffers ; *lot*, in regard to what one gets or possesses ; and *doom* is that portion of one's *destiny* or *fate*, which depends upon the

will of another : *destiny* is marked out, *fate* is fixed, the *lot* is assigned, the *doom* is passed.

Both *destiny* and *destination* are used for the thing *destined* ; but the former is said in relation to a man's important concerns, the latter only of particular circumstances. The *destiny* is the point or line marked out in the walk of life, the *destination* is the place fixed upon in particular : as every man has his peculiar *destiny*, so every traveller has his particular *destination*. De-stitute, *destitu*o, (see STATUO, p. 35,) I do not appoint or provide for. The terms *bare*, *scanty*, and *destitute*, denote the absence of some necessary. *Bare*, respects what serves for ourselves ; *scanty*, that which is provided by others : a subsistence is *bare*, a supply is *scanty*. *Bare* is said of those things which belong to the corporeal sustenance ; *destitute* is said of one's outward circumstances in general.

A person is *bare* of clothes or money ; he is *destitute* of friends, of resources, or comforts. “ *Destitute* of that faithful guide, the compass, the ancients had no other method of regulating their course, than by observing the sun and stars.”

To be *forsaken*, is to be deprived of the company and assistance of others ; to be *forlorn*, is to be forsaken in time of difficulty ; we are *destitute*, when we have no prospect of the means of subsistence.

De-stroy, *destruo*, (see STRUES, p. 38,) I pull down that which has been built. Ruin, (from *ruo*, I fall,) signifies, to fall in pieces. Ruin is a gradual process : a thing is *destroyed* by some external action upon it ; a thing falls to *ruin* of itself : but though *destruction* be more forcible and rapid, *ruin* is more sure and complete. What is *consumed* is lost for any future purpose ; what is *destroyed* may be replaced ; what is *ruined* is past recovery.

De-sultory, *desilio*, (see SALTO, p. 32,) I leap from. Between *cursory*, (from *curro*, I run,) and *desultory*, there is the same difference as between running and leaping : we run in a line, but we leap from one part to another ; so, remarks that are *cursory* have still

more or less connection ; but remarks that are *desultory* are without any coherence.

De-tain, *detineo*, (see **TENE**, p. 39,) I hold from (another). The mode of the action is the leading idea in the signification of *hold* (as it requires a degree of bodily strength) ; the durability of the action is the leading idea in the word *keep* : we may *hold* a thing only for a moment ; but what we *keep*, we keep for a time.

Detain and *retain* are modes of *keeping* : the former signifies *keeping* back what belongs to another ; the latter signifies *keeping* back a long time for one's own purpose.

De-tect, *detego*, (*tego*, I cover,) I uncover or lay open guilt. A person is *convicted* by means of evidence ; he is *detected* by means of ocular demonstration. *Detect* is always taken in a bad sense ; *discover*, in an indifferent sense. A person is *detected* in what he wishes to conceal ; a person or thing is *discovered*, that has unintentionally lain concealed.

De-ter, *deterreo*, (*terreo*, I frighten,) I frighten from, or away. A variety of motives may *deter* any one from an undertaking ; but a person is *discouraged* or *disheartened* mostly by the want of success, or the hopelessness of the case. The wicked are sometimes *deterred* from committing enormities by the fear of punishment.

De-termine, *determino*, (*terminus*, a boundary,) I fix the boundary. We *decide*, in order to have an opinion ; we *determine*, in order to act : we *decide* upon a measure, and *determine* how, when, and where it shall be commenced ; we *determine* by an act of the will ; we do not *conclude* without deliberation and judgment ; we *determine* how or what we shall do ; we *resolve* to do what we have *determined* upon ; we may either *fix* by means of our senses, or our thoughts ; but we can *determine* only by means of our thoughts ; thus we may *fix* our eye upon a star, but we *determine* the distances of the heavenly bodies upon philosophical

principles : we commonly *determine* all subordinate matters, in order to *settle* a matter finally.

Determine, respects such boundaries as are drawn within the mind itself ; but *limit* is employed upon visible objects : we *determine* a question, we *limit* a price.

De-test, from *detestor*, (*testor*, I bear witness,) which signifies, literally, I bear witness against ; means, to condemn with indignation. To *hate* is a personal feeling ; to *detest* is a feeling independent of the person, and altogether dependent upon the nature of the thing ; hence, we *hate* him who has injured ourselves, and *detest* him who has done injuries to others. When used in reference to things, *hate* is good or bad, according to circumstances ; *detest* always retains its good meaning : God *hates* sin, good men *detest* all fraud.

De-tract, *detraho*, (see TRAHO, p. 40,) I draw from. If I insinuate any thing against the rectitude of my neighbour's conduct, I *asperse* him ; if I *take from* the merit of his conduct, I am guilty of *detraction* ; if I publish any thing that injures his reputation, I am a *defamer* ; if I communicate to others the reports that are in circulation to his disadvantage, I am a *slanderer* ; if I fabricate any thing myself and spread it abroad, I am a *calumniator*. "*Detraction*, in the native importance of the word, signifies the withdrawing or *taking off* from a thing ; and as it is applied to the reputation, it denotes impairing a man in point of fame." *Ayliffe*.

De-triment, *detero*, (*tero*, I rub,) I rub or wear away. *Detriment* is the effect of being worn out. — *Detriment* and *prejudice* are species of injury which affect the outward circumstances of a person, the former implying what may lessen the value of an object, the latter what may lower it in the esteem of others : whatever affects the stability of a merchant's credit is *detrimental* to his interests ; whatever is *prejudicial* to the character of a man should not be made the subject of indiscriminate conversation.

De-vastation, from *devasto*, I lay waste. *Ravage* expresses less than desolation or devastation; *desolation* implies the entire unpeopling a land, and *devastation* the entire clearing away of every vestige of cultivation.

De-velope, *develo*, (*velo*, I cover,) I uncover. A hidden transaction is *unfolded* by being related circumstantially, a mysterious transaction is *unravelled*, the talent of a person is *developed*.

De-viate, *devius*, (*via*, the way) turning from the way. *Deviate* always supposes a direct path, *wander* includes no such idea. *Deviate* is mostly used in a moral acceptation: we are subject to innumerable temptations, which, if listened to, will make us *deviate* from reason and goodness.

De-vise, (see VIDEO, p. 41,) to cause to be seen. There is an exercise of art displayed in *devising* and in *contriving*, the former has most of ingenuity or cunning, the latter of plain judgment. A *device* consists of something newly made, a *contrivance* respects the arrangement of things; *devices* are the work of the human understanding only, *contrivances* are likewise formed by animals.

To *devise* is also synonymous with *bequest*; but *devise* is a formal, *bequeath* an informal, assignment of our property to another at our death. We *devise* only by a legal testament, we may *bequeath* simply by word of mouth.

De-void, *viduus*, empty. Empty and vacant are applied to physical objects, void or *devoid* have a moral acceptation only. *Empty*, marks the absence of that which is adapted for filling; *vacant*, that which should occupy a thing: we speak of a house being *empty*, of a seat being *vacant*.

In the figurative application, *empty* and *vacant* have a similar analogy: a dream is said to be *empty*, or a title *empty*; a stare is said to be *vacant*, or an hour *vacant*. *Void* or *devoid*, are used in the same sense as *vacant*, as epithets; but are not prefixed as adjectives:

we speak of a creature as *void* of reason, and of an individual as *devoid* of common sense.

De-volve, from *devolvero*, (see **Volvo**, p. 41,) I roll down. To fall in succession into new hands.

De-vote, from *devoto* or *devoveo*, (*voveo*, I vow,) signifies, to vow for an express purpose. We may dedicate or *devote* any thing to the service of some object, but the former is employed mostly in regard to superiors, and the latter to persons without distinction of rank: we *dedicate* a building to the service of God, we *devote* our time to the benefit of our friends or the relief of the poor; we are *addicted* to a thing from an irresistible propensity, we are *devoted* to it from a settled attachment, we *apply* to a thing from a sense of its utility. *Devotion* expresses not so much the performance of any particular duty, as the spirit which must animate all religious duties. "*Devotion* may be considered either as an exercise of public or private prayers at set times or occasions, or a temper of the mind, a state and disposition of the heart, which is rightly affected with such exercises." *Law*.

Dexterity, from *dextra*, the right hand. The facility with which the right hand is used, gives rise to this word.

DI, DIS.—**Dis** was doubtless derived, by the Romans, from the Greek word, *dis*, twice. [The etymologies of *on*, from *one*, and *dis*, from *two*, are analogous.] "**Dis** denotes that a thing, once whole or compounded, is now divided: it is equivalent to the English words *asunder*, *apart*. Before *f*, **DIS** is changed into **DIF**, as *differ*, *dif-fuse*." *Booth*.

Diary. (See **DIES**, p. 9.) An account of the transactions and observations of every day. "In sea voyages, where there is nothing to be seen but sky and sea, men make *diaries*; but, in land-travel, wherein so much is observed, they too frequently omit it." *Bacon*.

Dictate, from *dicto*, I speak often. To declare with confidence. See *DICO*, p. 9.

Dif-fer, *differo*, (see *FERO*, p. 13,) I bear asunder. *Differ*, *vary*, and *disagree*, are applicable either to persons or things; *dissent* to persons only. We may *differ* from any cause or in any degree, we *vary* only in small matters; there must be two at least to *differ*, one may *vary*: thus, two or more may *differ* in an account which they give, one person may *vary* at different times in the account which he gives: we *differ* in matters of fact or speculation, we *vary* only in matters of fact, we *disagree* mostly in matters of speculation.

Different is positive, *unlike* is negative; we look at what is *different* and draw a comparison, but that which is *unlike* needs no comparison. "A man of judgment shall sometimes hear ignorant men *differ*, and know well within himself that those which so *differ* mean one thing, and yet they themselves never agree." Bacon. — "Nobility, or *difference* from the vulgar, was not in the beginning given to the succession of blood, but to the succession of virtue." Raleigh.

Dif-ficult. (See *FACIO*, p. 11.) "Men should consider, that raising *difficulties* concerning the mysteries of religion, cannot make them more wise, learned, or virtuous." Swift.

Dif-fident, from *diffido*, (see *FIDO*, p. 13,) signifies, having no faith. — *Distrustful* is said either of ourselves or others, *diffident* only of ourselves; a person is *distrustful* of his own powers to execute an office, or he is of a *diffident* disposition.

Modesty is a proper distrust of ourselves, *diffidence* is generally an improper distrust; *diffidence* and *presumption* both arise from a want of knowing ourselves.

"Be silent always, when you doubt your sense,
 "And speak, though sure, with seeming *diffidence*."
 Pope.

Dif-fuse, *diffundo*, (see FUNDO, p. 15,) I pour out, or spread wide. A *diffuse* writer is fond of amplification, he abounds in illustration; the *prolix* writer is fond of circumlocution and trifling particulars. *Dif-fuseness* is a fault only in degree, and according to circumstances; *prolixity* is a positive fault at all times: the *diffuse* style has too much of repetition, the *prolix* style abounds with tautology.

Di-gest, *digero*, (see GERO, p. 16,) I gather that which is apart and set it in order. We *dispose* ordinary matters by simply assigning a place to each, in this manner trees are *disposed* in a row; but we *arrange* and *digest* by an intellectual effort: in the first case by putting those together which ought to go together; and, in the latter, by separating that which is dissimilar, and bringing together that which is similar.

Dignify and **dignity**. (See DIGNUS, p. 10.) "Some men have a native *dignity*, which will procure them more regard by a look, than others can obtain by the most imperious commands." *Richardson*.

Di-gress, *digredior*, (see GRADUS, p. 16,) I step aside. Both *digress* and *deviate* express going out of the ordinary course; but *digress* is used only in particular, and *deviate* in general cases: we *digress* only in a narrative, we *deviate* in our conduct as well as in words. "In the pursuit of an argument there is hardly room to *digress* into a particular definition, as often as a man varies the signification of any term."

Di-lapidation, *lapis*, *lapidus*, a stone, the falling away of the stone work of a building.

Di-late, *dilato*, (see FERO, p. 13,) I bear apart. The idea of drawing any thing out, so as to occupy a greater space, is common to the terms *dilate* and *expand*; the former marks the action of any body within itself, the latter an external action on any body. A bladder *dilates* on the admission of air, knowledge *expands* the mind.

Di-latory, from *defero*, (see FERO, p. 13,) signifies, prone to defer, to be slow: but *slow* is a general term

applicable to the motion of any object, or to the motion of persons, as well as to their dispositions; *dilatory* relates to the disposition of persons only, *tardy* is applicable to mental actions, and *tedious* to whatever causes weariness.

Di-ligent, *diligo*, (see **L**GO, No. I. p. 19,) I choose something from things that are separate; hence *diligent* implies attachment to an object, and consequent attention to it. A man may be *active* without being *diligent*, since he may employ himself in what is of no importance; but he cannot be *diligent* without being *active*, since *diligence* supposes some degree of *activity* in one's application to a useful object. — A man may be *diligent* without being *assiduous*; but he cannot be *assiduous* without being *diligent*, for *assiduity* is a sort of persevering *diligence*.

Sedulous, implies adhering closely to an object: one is *sedulous* from a conviction of the importance of a thing; one may be *diligent* by fits and starts, according to the humour of the moment.

Di-lute, from *diluo*, (see **L**UO, p. 22,) I wash off; signifies, to add a thin fluid to one that is thicker.

Di-minish, from *diminuo*, (*minus*, less,) signifies either making less or becoming less. — *Lessen* and *diminish* are both applied to size, quantity, and number; but the former mostly in the proper and familiar sense, the latter in the figurative and higher acceptation: the size of a room is *lessened*, the credit and respectability of a person is *diminished*.

A child is said to be *little*, as respects its age as well as its size; it is said to be *small*, as respects its size only; it is said to be *diminutive*, when it is exceedingly small considering its age.

Di-rect, from *dirigo*, (see **R**GO, p. 31,) I put every thing into its place. — *Conducting* requires most wisdom and knowledge, *managing* most action, *direction* most authority. To *direct* is personal; it supposes authority: to *regulate* is general; it supposes superior information. An officer *directs* the movements of his

men; a master of the ceremonies *regulates* the concerns of an entertainment.

Direct is always used with regard to others; *regulate*, frequently, with regard to ourselves: a teacher *directs* his pupils, and a master *orders* his servants: here *direction* implies instruction, and *order* marks authority.

Dis-cern, from *discerno*, (see **CERNO**, p. 6,) signifies to have a knowledge of by comparison. To *perceive* is a positive, to *discern* a relative, action: we *perceive* things by themselves, we *discern* them amidst many others; we *perceive* that which is obvious, we *discern* that which is remote, or which requires much attention to gain an idea of it. We *perceive* light and colours, or the truth or falsehood of any thing; we *discern* characters, motives, the tendency and consequences of actions.

Discernment is not so powerful a mode of intellectual vision as *penetration*; the former is a common faculty, the latter is a higher degree of the same faculty; it is the power of seeing quickly, and seeing in spite of all that intercepts the sight; a man of common *discernment* discerns characters which are not concealed by any particular disguise; a man of *penetration* is not to be deceived by any artifice. We speak of clear *discernment* and acute *penetration*: when the question is to estimate the real qualities of persons or things, we exercise *discernment*; when it is required to lay open that which art or cunning has concealed, we must exercise *penetration*.

Dis-claim. (See **CLAMO**, p. 7.) As *claim* signifies to declare with a loud tone what we want as our own, so to *disclaim* is, with an equally loud tone, to give up a claim; this is a more positive act than *disown*, which may be performed by the mere abstaining to own.

Dis-cord. See **ACCORD**. "*Discord*," says Mr. Crabb, "derives its signification from the harshness produced in music, by the clashing of two strings (in Latin, *chorda*,) which do not suit with each other;

whence, in the moral sense, the chords of the mind which come into an unsuitable collision produce a *discord*."

Discord consists most in the feeling, *strife* consists most in the outward action: where there is *strife* there must be *discord*, but there may be *discord* without *strife*.

" All nature is but art unknown to thee ;
 " All chance, direction which thou canst not see ;
 " All *discord*, harmony not understood ;
 " All partial evil, universal good."

Pope.

Dis-course, *discursus*, (see CURRO, p. 9,) I run to and fro. An operation of the mind, whereby it passes from one thing to another. *Conversation* is the act of many together, *discourse* may be the act of one addressing himself to others.

" Let thy *discourse* be such, that thou mayst give
 " Profit to others, or from them receive."

Dis-cretion, from DISCERN. The *judgment* is that faculty which enables a person to distinguish right and wrong in general, *discretion* and *prudence* serve the same purpose in particular cases: *judgment* requires knowledge and actual experience, *discretion* requires reflection and consideration; *discretion* looks to the present, *prudence*, which is the same as providence or foresight, calculates on the future; *discretion* looks to the moral fitness of the thing as well as the consequences which may follow from it, *prudence* looks only to the good or evil which may result; it is, therefore, but a mode or accompaniment of *discretion*.

As epithets, *judicious* is applied to things oftener than to persons, *discreet* is applied to persons rather than things, *prudent* is applied to both. " Let your own *discretion* be your tutor. Suit the action to the words." *Shakspeare*. — *Discretive propositions* are

those where various judgments are made, and denoted by the particles *but*, *notwithstanding*, or by words of the like nature. Thus, such phrases as the following, "Fortune may deprive me of my wealth, *but* not of my virtue;"—"Travellers may change their climate, *but* not their disposition;" are called *discretive propositions*.

Dis-criminate, from *discrimino*, I mark the difference.

Distinguish is a general term, *discriminate* is a particular term: to *discriminate* is, in fact, to distinguish specifically: we *distinguish* by means of the senses as well as the understanding, we *discriminate* by the understanding only.

Discrimination renders our ideas accurate, and serves to prevent us from confounding objects; *judgment* renders the conduct prudent, and prevents us from committing mistakes, or involving one's self in embarrassments: we speak of a nice *discrimination*, of a solid or sound *judgment*. When the question is to determine the good or bad qualities in persons or things, we must use *discrimination*; when called upon to take any step, or act any part, we must employ the *judgment*.

Dis-cuss, *discutio*, (see **QUATRO**, p. 31,) I shake asunder, or separate thoroughly so as to see the whole composition. The intellectual operation expressed by the terms *discussion* and *examination* is applied to objects that cannot be immediately understood, but these terms vary both in mode and degree.

Discussion is altogether carried on by verbal and personal communication; *examination* proceeds by reading, reflection, and observation; the former is always carried on by two or more persons, the latter may be carried on by one only. — *Discussion*, in matter of literature, signifies a clear treating or handling of any point or problem. The word imports a *shaking off* or dispelling the difficulties and obscurities with which a thing was embarrassed. We say such a point was well *discussed*, when it was well treated of and cleared up.

Dis-dain, from *dignari*, to worship, and *dis*, is derived from the French verb *dédaigner*, whence our "Dis-dain," which signifies, to withdraw from worship, or paying reverence; to hold altogether unworthy. *Scorn* marks the sentiment of a little vain mind; *disdain* of a perverted and haughty mind: *haughtiness* is founded on the high opinion we entertain of ourselves; *disdain* on the low opinion we have of others. *Scorn* and *disdain* may be employed in a good sense: as "we should *scorn* to conceal by falsehood what we are called upon to acknowledge."

"Virtue *disdains* to lend an ear

"To the mad people's sense of right."

Francis.

Dis-gust, (*gustus*, the taste,) denotes the aversion of the taste to any object. *Disgust* expresses less than *loathing*. We speak in a literal sense of being *disgusted* with dirt, and in a figurative sense of being *disgusted* with affectation.—*Distaste* is more than *dislike*, and *disgust* more than *distaste*.

Dis-miss, *dimitto*, (see *MIRRO*, p. 23,) I send asunder, or send away. The idea of removing to a distance is included in the terms *dismiss*, *discharge*, and *discard*; but the first is the general term, the other two are modes of *dismissing*. *Dismiss* is applicable to persons of all stations, *discharge* is confined to those in a subordinate station; a general is *dismissed*, and a private *discharged*. Neither *dismiss* nor *discharge* define the motive of the action; *discard* always marks a *dismissal* that is not agreeable to the party discarded. A person may request to be *dismissed*, but never to be *discarded*. In a moral sense we are said to *dismiss* our fears, *discharge* our duty, and *discard* improper sentiments.

Dis-paragement, disparity, from *dispar*, (see *PARR*, p. 26,) unequal. *Disparage* most commonly means to make *unequal* or below what ought to be, or to injure by comparison with something of less value. *Disparagement* respects the mental endowments and qualifica-

tions; *detract* and *traduce*, the moral character. — *Disparity* signifies an unfitness of objects to be by one another.

Dis-pel, *dispello*, (see *PELLO*, p. 27,) I drive asunder, or away. *Dispel* is a more forcible action than *disperse*: we destroy the existence of a thing by *dispelling* it; we merely destroy the junction of a body by *dispersing* it: the sun *dispels* darkness, the wind *disperses* the clouds. *Dispel* is used figuratively, *disperse* only in the natural sense: gloom, ignorance, and the like, are *dispelled*; books, people, papers, and the like, are *dispersed*.

Dis-pense, *dispendo*, (*pendo*, I pay,) I pay or bestow in different directions. *Dispense* is an indiscriminate action, *distribute* is a particularising action: we *dispense* to all, we *distribute* to each individually; nature *dispenses* her gifts to all the inhabitants of the earth, a parent *distributes* among his children tokens of his tenderness.

Dis-perse, *dispergo*, (see *SPARGO*, p. 37,) I spread or scatter wide apart. *Spread* applies equally to divisible or indivisible bodies: we spread money and we spread a cloth on the table; but *scatter* is applicable to divisible bodies only, as corn.

To *spread* is mostly an act of design, and done with order, as when we spread papers before us, or spread hay out to dry; *scatter* is mostly an act without design, and without order, a child scatters papers on the floor, corn is scattered over a field. Things may *spread* in one direction, or at least without separation, but they *disperse* in many directions so as to destroy the continuity of bodies; a leaf *spreads* as it opens, or a tree *spreads* its branches, but a multitude or an army *disperses*.

Between *scatter* and *disperse* there is no other difference than that one is inmethodical and involuntary, the other systematic and intentional; flowers are *scattered* along a path which accidentally fall from the hand, a mob is *dispersed* by an act of authority.

Dis-pose, *dispono*, (see **PONO**, p. 29,) I place apart. The idea of a systematic laying apart is common to the terms *dispose*, *arrange*, and *digest*: we *dispose* when we arrange and digest, but we do not always arrange and digest when we *dispose*; there is less thought employed in *disposing* than in arranging and digesting. We speak of a person's time or talents being *disposed* of to a good or bad purpose, and of his ideas being arranged or digested.

Disposal is a personal act, it depends upon the will of the individual; *disposition* is an act of the judgment, it depends upon the nature of things; the removal of a thing is involved in a *disposal*, the good order of things is comprehended in their *disposition*.

The terms *disposition* and *temper* are both applied to the mind: *disposition* respects the whole frame and texture of the mind, *temper* respects only the tone of the feelings; the former is permanent, the latter transitory; the *disposition* comprehends the springs and motives of actions, the *temper* influences the actions for the time being.

Disposition is more positive than *inclination*, which marks the direction of the *disposition* to some particular object; we speak of a *disposition* to be pleased, and of an *inclination* to laugh. We indulge a *disposition*, we yield to an *inclination*.

Dis-pute, *disputo*, (see **PUTO**, p. 31,) I think differently. To *argue* with a person is to defend what has been asserted, to *dispute* with a person is to start objections against his assertions in order to refute them.

A *debate* is a disputation held by many; *contend* carries with it the idea of setting one's self up against another; *dispute* includes the idea of some object disputed: we may *dispute* the claim of another without contending for the object claimed.

To *controvert* has regard to speculative points, to *dispute* respects matters of fact.

Dis-quisition, *disquiro*, (see **QUERO**, p. 31,) I enquire diligently. An enquiry into the nature and circum-

stances of any problem, question or topic, in order to gain a right notion of it, and to discourse clearly about it.

Dis-seminate, *dissemino*, (see *SERO*, p. 35,) I sow seed in various parts; I spread abroad. To *spread* is said of any object material or spiritual, but *disseminate* is used in a moral acceptation: to *spread* is to extend to an indefinite width, to *circulate* is to spread within a circle; thus, news *spreads* through a country, but a story *circulates* in a village; *spread* and *circulate* are the acts of persons or things, *propagate* and *disseminate* are the acts of persons only, which terms are figuratively used as modes of spreading; what is propagated is supposed to generate new subjects, as when doctrines are *propagated* among the people; what is *disseminated* is supposed to be sown in different parts; thus instruction is *disseminated* among youth.

Dis-sent, *dissentio*, (see *SENTIO*, p. 34,) I think or feel differently. To *disagree* is the act of one man with another, to *dissent* is the act of one or more in relation to a community; thus, two writers on the same subject may *disagree* in their conclusions; men *dissent* from the established religion of their country. A love of one's own opinion combined with a disregard for the opinions of others gives rise to *dissension*; selfishness is the main cause of *contention*, and an ungoverned temper that of *discord*.

Dis-sertation, *disserto*, (see *SERO*, p. 35,) I argue. *Dissertation*, essay, treatise, and tract are employed to characterise compositions varying in the form and contents: *essay*, which signifies literally an attempt, is used to designate in a specific manner an author's attempt to illustrate any point; a *treatise* is more systematic than an essay, it treats on the subject in a methodical form, and conveys the idea of something laboured, scientific, and instructive; a *tract* is only a species of small treatise, written upon particular occasions, and published in a separate form; *dissertation* is applied to performances of an argumentative nature.

Dis-simulation, from *dissimulo*, (see **SIMILIS**, p. 35,) I pretend that a thing is not, which it really is. The opposite to **SIMULATION**.

Dis-sipate, from *dissipo*, I scatter different ways; is to waste by throwing away in all directions: *squander*, which is a variation of wander, signifies to make to run wide apart.

Both these terms denote modes of wasting, but the former seems peculiarly applicable to that which is wasted in detail upon different objects, and by a distraction of the mind; the latter respects rather the act of wasting in large quantities.

Dis-solve, *dissolvo*, (see **SOLVO**, p. 37,) I destroy the form of a thing by loosening or disuniting the parts. The term *loose* is employed either for natural, moral, or intellectual objects; *lax* sometimes for what is intellectual, but oftener for the moral; *vague* for intellectual objects only; *dissolute* and *licentious* only for moral matters.

Dissoluteness is the excess of morals: a young man of loose character makes light of moral obligation in general; but one of dissolute character commits every excess, and totally disregards every restraint. "Is any one confident of wealth and power? Why, let him read of those strange *dissolutions* of the great monarchies and governments of the world." *South*.

Dis-suade, *dissuadeo*, (*suadeo*, I advise,) I advise to the contrary.

Di-stant, from *distans*, (see **SRO**, p. 36,) standing asunder; is employed only for bodies at rest: *far* signifies gone or removed away, and is employed for bodies either stationary or otherwise; hence we say that a thing is *distant*, or it goes, runs, or flies *far*.

Dis-tend, *distendo*, (see **TENDO**, p. 39,) I stretch wide apart.

Dis-til, *distillo*, (*stillo*, I drop,) I drop down by little and little.

Dis-tinct, *distinctus*, participle of *distinguo*, (see the next Article.) Things may be *different*, and not *distinct*; or *distinct*, and not *different*: *difference* is opposed to

similitude, and is said of the internal properties of things ; *distinctness*, is opposed to identity, and is said of things as objects of vision : two stars of different magnitudes may, in certain directions, appear as one, in which case they are *different*, but not *distinct* ; two books on the same subject, and by the same author, but not written in continuation of each other, are *distinct* books, but not *different*. *Difference* lies in the thing, *distinction* is the act of the person ; the former is, therefore, to the latter as the cause to the effect ; that is, the *difference* which actually exists, is the cause why that *distinction* should be made : that is seen *clearly* of which one has a general view, that is seen *distinctly* which is seen so as to distinguish the several parts : we may see the moon *clearly* with the naked eye, and yet not see the spots *distinctly* without the help of glasses.

Dis-tinguish, *distinguo*, (*tingo*, I colour or stain,) I make different marks or colours by which things may be known from each other. We *distinguish* things as to their divisibility or unity, we *discriminate* them as to their inherent properties ; we speak of *distinguishing* colours, and *discriminating* characters.

Discern and *distinguish* approach in sense to each other ; but the former signifies to see only one thing, the latter to see two or more in quick succession ; we *discern* what lie in things ; we *distinguish* things according to their outward marks.

To *signalize* (or make one's self a sign,) is a much stronger term than simply to *distinguish* ; it is in the power of many to do the latter, but few only have the power of effecting the former. — Persons are *distinguished* by external marks, as decorations, or by characteristic qualities, as abilities ; persons are *conspicuous* mostly from some external mark, as gaudiness of dress ; persons are *noted* mostly by collateral circumstances, as by a wonderful feat of activity. “ Readers must learn by all means to *distinguish* between proverbs and those polite speeches which beautify conversation.” *Swift*.

Dis-tort, *distorqueo*, (see **TORQUEO**, p. 40,) I twist violently aside.

Dis-tract, *distraho*, (see **TRAHO**, p. 40,) I draw asunder.

Dis-tribute, *distribuo*, (see **TRIBUS**, p. 40,) I bestow in different directions. We *divide* the thing, we *distribute* to the person; we may divide therefore without distributing, or we may divide in order to distribute; thus we *divide* our fields, or we divide a sum of money in order to *distribute* it among a number of persons; on the other hand, we may *distribute* without *dividing*, for books may be *distributed* without being *divided*.

Di-strict, from *distingo*, (*stringo*, I bind,) I bind separately; signifies, a certain part marked off specifically. *District* is smaller than a *region*; we consider *district* only with regard to government; every magistrate acts within a certain *district*: we speak of a *region* when considering the circumstances of climate, as the regions of heat and cold.

Di-vert, from *diverto*, (see **VERTO**, p. 41,) I turn aside; signifies, to turn the mind aside from an object. We *amuse* or entertain by engaging the attention on some present occupation; we *divert* by drawing the attention from a present object. — *Diversion* seems to be something lighter than *amusement*, and less forcible than *pleasure*.

Di-vide, from *divideo*, (see **VIDEO**, p. 41,) signifies, to make *appear* as *apart* or two, or to make really two. That is said to be *divided* which has been, or is conceived to be, a whole; that is *separated* which might be joined; a river *divides* a town by running through it, mountains or seas *separate* countries. — *Dividend*, in arithmetic, the number given to be parted. — *Divisor*, the number by which the *dividend* is divided.

Divination and **divine**. (See **DEUS**, p. 9.) *Divination* implies the knowledge of future events, which cannot be obtained by any natural means. It was a received opinion among the heathens, that the gods were wont to converse familiarly with some men, whom

they endowed with extraordinary powers, and admitted to the knowledge of their counsels and designs. In Holy Scripture we find mention made of different kinds of divination. *Deut.* xviii. 10. *Hosea* iv. 12.—*Divinity.* The supreme Being.

“ ’Tis the *divinity* that stirs within us,
 “ ’Tis heaven itself that points out an hereafter,
 “ And intimates eternity to man.”

Addison.

Di-vulge, *divulgo*, (*vulgo*, I make public,) I make public in different parts.

Doctor. (See *DocEO*, p. 10.) One that has taken the highest degree in the faculties of divinity, law, or physic. In its original import, it means a man so well versed in his faculty, as to be qualified to teach it.

Ductile, duke. See *Duco*, p. 10.

Du-plicate, from *duo*, two, and *plico*. See *PLICO*, p. 28.

E.

E, EX, EXTRA. — E or Ex, signifies *out*, in length or width, with or without motion, as, *educe*, to lead out; *extend*, to stretch out.

E is put before *b, d, g, j, l, m, n, r, v*, as ebullition, educe, egress, eject, elect, emerge, enormous, erase, event.

Ex, before vowels, and the consonants *c*, [when words begin with *c*, the *x* is sometimes changed, as *eccentric*, for *excentric*,] *h, p, q, t*, as exclude, exhaust, expand, exquisite, extend.

When *s* is the initial letter of the succeeding word, it is generally omitted, as *expire*, for *exspire*;

exist for *cxist*: when joined with words which begin with *f*, the *x* is changed, as *effect* for *ex-fect*.

EXTRA, is a compound of *ex* and *trans*, and signifies *out, beyond*; it presents the notion of being out of the common rules, or above what is known. *Extraordinary* is *more than* ordinary, and *extravagant* (*vagans*, wandering), is going *beyond* bounds.

EC-CENTRIC, *eccentricus*, (*centrum*, the centre,) out of the centre. A person is *odd* when his actions or his words bear no resemblance to that of others; he is *ec-centric* if he irregularly departs from the customary modes of proceeding.

E-dict, *edico*, (see **DICO**, p. 9,) I speak out. *Edicts* and *proclamations* contain the commands of the sovereign authority: an *edict* is peculiar to a despotic government; a *proclamation* is common to a monarchical and aristocratical form of government. The *Ukase*, in Russia, is a species of *edict*, by which the emperor makes known his will to his people; the king of England communicates to his subjects the determination of himself and his council by means of a *proclamation*.

E-di-fication, from *ædis*, a house, and *facio*. (See **FACIO**, p. 11.) The act of building. The act of establishing a man in the faith.

E-dition, *editio*, from *edo*, (see **DO**, p. 10,) I give or put forth. *Edition*, with us, signifies the publication of a book.

E-ducate, education, *educō*, (see **DUO**, p. 10,) I lead forth. Instruction and breeding are to *education* as parts to a whole: instruction respects the communication of knowledge, and *breeding* respects the manners; *education* comprehends not only both these, but the

formation of the mind, the regulation of the heart, and the establishment of the principles. “*Education* and instruction are the means, the one by use, the other by precept, to make our faculty of reason both the better and the sooner to judge rightly between truth and error, good and evil.”

Ef-fect, *efficio*, (see **FACIO**, p. 11,) I make until nothing remains to be done : to *produce*, signifies to bring something forth ; to *perform*, to do something to the end ; to *effect*, is to produce by performing : whatever is *effecting* is the consequence of a specific design ; it always requires therefore a rational agent to *effect*.

Effective, signifies capable of *effecting* : *efficient*, signifies that which makes the effects to be what they are ; *effectual*, having the effect ; *efficacious*, possessing the power to effect. We speak of a military force being *effective*, a cause being *efficient*, a remedy *effectual*, and a medicine *efficacious*. “No searcher has yet found the *efficient* cause of sleep.” *Johnson*.

Ef-fluvium, *effluvia*, are those small particles which are continually flying off from bodies ; the subtlety of which appears from their being able, a long time together, to produce very sensible effects, without any sensible diminution of the body whence they arise.

Ef-fort, *effero*, (see **FERO**, p. 13,) signifies I bring out, or call forth the strength. An *effort* is the very act of calling forth those powers which are employed in an *attempt*. In attempting to make an escape, a person is sometimes obliged to make desperate *efforts*.

Ef-fulgence, *effulgeo*, (*fulgeo*, I shine,) I shine forth.

Ef-fusion, *effundo*, (see **FUNDO**, p. 15,) I pour forth.

E-gotism. The fault committed in writing by the frequent repetition of the word *ego*, I ; the too frequent mention of a man's self in writing or conversation.

E-gregious, *egregius*, (*ex grege lectus*, chosen from the flock,) remarkable either for good or bad qualities.

E-gress, *egredior*, (see **GRADUS**, p. 16,) I step forth. The opposite to *ingress*.

E-jaculation, *ejaculor*, (*jaculor*, I cast,) I cast forth. *Effusion* and *ejaculation* both signify a species of verbal

expression; the former either by utterance or in writing, the latter only by utterance. The *effusion* is not so vehement or so sudden as the *ejaculation*; the *ejaculation* is not so ample as the *effusion*.

E-ject, *ejicio*, (see JACIO, p. 18,) I throw out.

E-laborate, *elaboro*, (*laboro*, I work,) I work industriously.

E-late, from *effero*, (see FERRO, p. 13,) I bear forth, is only used figuratively, as “*elated with joy*.”

E-lection, *eligo*, (see LEGO, No. 1. p. 19,) I choose out. The terms *choose* and *elect*, are employed in regard to persons appointed to an office; the former in a general, the latter in a particular, sense: *choosing* is either the act of one man or of many; *election* is always that of a number: a prince *chooses* his ministers, constituents *elect* their members of parliament. — *Eligible*, means fit to be elected: what is *eligible* is desirable in itself; what is *preferable* is more desirable than another.

The primitive signification of *elegance* is, that which ought to be chosen: with us, it denotes beauty arising from propriety: the natural progress of the works of men is from rudeness to convenience, from convenience to *elegance*.

E-lément, *elementum*, that whence all things arise. The first or constituent principle of any thing. “A man may rationally retain doubts concerning the number of those ingredients of bodies, which some call *elements*, and others principles.” *Boyle*.

The determination of the number, as well as the nature of *elements* or *elementary* bodies, has always been attended with great difficulty, and will, probably, long continue to be so. Various opinions have been entertained concerning the elements; some of which have been suggested by reasoning entirely on suppositions, whilst others have rested upon a firmer basis; namely, the result of experiments. Of all these opinions, that of the *four elements* under the names of *fire*, *air*, *earth*, and *water*, has been most generally adopted, and has prevailed for the longest time.

The great improvements made in chemistry of late,

have produced a total change of opinion relative to the elements. It has been decidedly shown that *water* and the atmospheric *air* are compound bodies, in consequence of which the scientific persons of the present day acknowledge for elements not those which are suggested by suppositions, but those only which have not hitherto been decomposed.

E-levate, *elevo*, (see LEVIS, p. 19,) I lift out or up. *Lift* is rarely used, except in a physical sense; but *elevate* is mostly used only in a moral acceptation: one is *elevated* by circumstances, but still more so by one's good qualities.

E-licit, from *elicio*, (*lacio*, I allure,) I entice out; is used in a moral sense: we speak of remarks being *elicited*.

E-lision, (*elido*, I strike out.) In the word can't (for cannot) there is an *elision* of the letters *n* and *o*.

E-locution, eloquence, *eloquor*, (see LOQUOR, p. 22,) I speak out. *Elocution* consists in the manner of delivery; *eloquence* in the matter that is delivered: we employ *elocution* in repeating the words of another, and *eloquence* to express our own thoughts and feelings. "Action is *eloquence*, and the eyes of the ignorant are more learned than their ears." *Shakspeare*.

E-lucidate, *elucido*, (*lux*, light,) I bring forth into light. We *elucidate* poetical allusions, and obscure passages in writers, by commentaries or the statement of facts.

E-lude, from *eludo*, (*ludo*, I play,) I avoid danger by artifice. I escape by stratagem. — *Elusion*. An escape from inquiry; a fraud.

E-maciate, from *emacio*, (*macere*, to be lean,) I make lean.

E-manate, (*mano*, I flow in a small stream,) to flow from something else. *Emanate*, is a species of flowing by a natural operation, when bodies send forth, or seem to send forth, particles of their own composition from themselves; thus light *emanates* from the sun.

E-mancipation, in the Roman law, was the act of setting a son free from the power of his father. The word is formed of *e*, from, and *mancipium*, a dependant or slave. *Emanicipation* is now used conformably to its

etymology, for the act of setting free in general ; thus we speak of the " Emancipation of the Catholics."

E-mend, *emendo*, (*menda*, a fault,) I put out faults.

E-merge, (*emergo*, I rise out.) Strictly speaking, that which *rises* out of a thing comes into view by becoming higher ; but that which *emerges* proceeds from the thing in which it has been, as it were, concealed. Hence, in the moral acceptation, a person is said to *rise* in life without a reference to his former condition ; but he *emerges* from obscurity.

E-migration, from *emigro*, I go from one place to another.

E-minent, eminence, *eminens*, (*mineo*, I appear, or *maneo*, I remain,) remaining or standing out above the rest. We can be *eminent* and *illustrious* only for that which is really good and praiseworthy ; the former applies, however, mostly to those things which set a man high in the circle of his acquaintance ; the latter to that which makes him shine before the world.

E-missary, *emissarius*, (see MITRO, p. 23,) one sent forth. *Emissary* and *spy*, are terms used to designate a person sent out to notice the actions of others, but they differ in their office.

The *emissary* is sent so as to mix with the people to whom he goes, to be in all places, and to associate with every one, individually, as may serve his purpose : the *spy* takes his station wherever he can best perceive what is passing ; he keeps himself at a distance from all but such as may particularly aid him in the object of his search. — *Emit*, is to send forth.

E-motion, *emoveo*, (see MOVEO, p. 24,) I move out.

Emotion, with us, relates to a disturbance of the mind only. *Agitations* of mind have but one character, namely, that of violence : *emotions* vary with the object that awakens them ; they are either *emotions* of pain or pleasure, of tenderness or anger.

E-molument. (See MOLES, p. 24.) " Let them consider how politic they are, who for a temporary *emolument* throw away eternity." *South*.

E-normous, *enormis*, (*norma*, a rule,) out of rule ; exceedingly great. *Enormous* exceeds, in a very great

degree, all ordinary bounds; what is *huge*, is great only in the superlative degree: the *enormous* is always out of proportion, the *huge* is relatively extraordinary in its dimensions.

E-numeration, (*numero*, I number,) the act of numbering, or the number told over.

Equ-animity. See *Æquus*, p. 1, and *Animus*, p. 2.

Equator. (See *Æquus*, p. 1.) The equator is an imaginary line drawn round the earth, equidistant from its two poles. It divides the earth into two *equal* parts, the northern and southern hemispheres. From this circle the latitude of places, whether north or south, is reckoned, in degrees of the meridian; (*i. e.* a line drawn perpendicular to this circle;) the longitude of places is reckoned in degrees around this circle. — Whenever the sun comes to this circle, it makes equal day and night all over the globe, and all people living on this circle, called by mariners “The Line,” have their days and nights constantly equal. The circle formed by extending the plane of the equator to the imaginary concave surface of the heavens, is sometimes called the celestial equator, but more properly the equinoctial.

Equestrian, from *equestris*, (*equus*, a horse,) belonging to horsemen.

Equi-distant, from *æquus*, equal, and *distans*, distant. Being at the same distance.

Equi-lateral, from *æquus*, and *lateralis*, (*latus*, the side,) belonging to the side. An equilateral figure is one that has all its *sides equal* to each other; such as the square.

Equi-librium, from *æquus*, and *libra*, weight. Equality of weight, equality of power of any kind.

Equi-noctial, from *æquus*, and *nox*, *noctis*, the night. The *equinoctial* is the equatorial line supposed to be continued to the celestial regions, forming an imaginary line under which the equator moves in its diurnal revolution.

Whenever, by the annual revolution of the earth, round the sun, this luminary is seen in a line with the

two circles; (*i. e.* perpendicular to the equator;) it causes equal day and night all over the earth,—hence the denomination *equi-noctial*.

Equinox. The equinoxes take place twice a year; namely, the 21st of March, and the 23d of September; the first of which is the vernal, and the second the autumnal, equinox. It is found by observation that the equinoctial points, (*i. e.* the points in which the equator and ecliptic cross each other,) vary, in a very slight degree, every year, moving westward. This motion is called “the precession of the equinoxes.”

Equi-valent, from *æquus*, and *valens*, *valentis*, participle of *valere*, to be strong, to be worth. A thing of the same value, force, or meaning as another.

Equi-vocal, from *æquivocus*, (*æquus*, and *vox*, *vocis*, a word,) of doubtful meaning, from being applied *equally* to two objects. “Words of different significations, taken in general, are of an *equivocal sense*; but being considered with all their particular circumstances, they have their sense restrained.”

E-radiation, (*radius*, a ray,) a sending forth of rays.

E-radicate, (*radix*, a root,) to take out by the root; the word is principally used in a moral acceptation, as we speak of vicious habits being *eradicated*.

E-raise, from *erado*, (*rado*, I scratch,) I scratch out; is used both in a literal and in a figurative sense; thus, we *erase* letters from a writing, and we say, the recollection of what a child has learned is easily *erased* from the memory by play.

E-rect, *erigo*, (see *RÊGO*, p. 31,) I make upright. To *lift* is to take off from the ground; to *erect* is to place in a higher position, while in contact with the ground; thus we *erect* a monument by heaping one stone on another.

Err, from *erro*, I wander. I miss the right way; I mistake. “To *err*, is human; to forgive, divine.” — *Errata.* The faults of the author or printer inserted in the beginning or end of the book. — *Erratic.* Wandering.

Error, from the verb *ERR*. An involuntary deviation from truth. "Error is a mistake of our judgments, giving assent to that which is not true." *Locke*.

E-rudition, *erudio*, (*rudis*, rude or unlearned,) I bring out of a state of rudeness or ignorance. *Knowledge* is a general term which simply implies the thing known; science, learning, and erudition, are modes of knowledge qualified by some collateral idea; *science* is a systematic species of knowledge which consists of rule and order; *learning* is that species of knowledge which one derives from schools, or through the medium of personal instruction; *erudition* is scholastic knowledge obtained by profound research.

E-ruption, *erumpo*, (see *Rumpo*, p. 32,) I burst forth. Volcanoes have their eruptions at certain intervals, which are sometimes attended with explosions.

Essence, from *essentia*, (*esse*, to be,) that which makes a thing to be what it is. Mr. Locke distinguishes two kinds of essence, the real and the nominal. The nominal essence depends upon the real essence; thus, the nominal essence of gold, is that complex idea which the word "Gold" represents; namely, "a body yellow, heavy, malleable, fusible, and fixed;" but its real essence is the constitution of its insensible parts, on which those qualities, and all its other properties depend; which is wholly unknown to us.

Esteem, from *æstimo*, formed of *ære sto*, I stand with the money; I fix a price.

E-vade, *evado*, (*vado*, I go,) I go out. The idea of being disengaged from that which is not agreeable, is comprehended in the sense attached to the terms *escape*, *elude*, and *evade*; but *escape* designates no means by which this is effected; *elude* and *evade* both imply the practice of art, but the former consists mostly of actions, the latter of words as well as actions. A thief *eludes* those who are in pursuit of him by dexterous modes of concealment, and *evades* the interrogations of the judge by equivocating replies; one is said to *elude* a punishment, and to *evade* a law.

E-vent, from *evenio*, (see *Venio*, p. 41,) I come out

signifies, any thing that happens. An *incident* is a personal event; *accident*, an unpleasant event; *adventure*, an extraordinary event; *occurrence*, an ordinary or domestic event.

The *event* respects great undertakings, the *issue* respects particular efforts, and *consequence* respects every thing which can produce a consequence. Hence we speak of the *event* of a war, the *issue* of a negotiation, and the *consequences* of either.

E-vident, from *evidens*, (see *VIDEO*, p. 41,) that which is seen clearly; is an epithet applied to objects of mental discernment. What is *evident* leaves no hesitation on the mind, it is opposed to that which is dubious; *manifest* is a greater degree of the evident, it strikes on the understanding and forces conviction.

Evidence, is a term mostly confined to judicial matters, *witness* extends to all the ordinary concerns of life: that which serves to clear up, whether a person or an animal, is termed an *evidence*; a *witness* is always a person. Every *witness* is an *evidence* at the moment of trial, but every *evidence* is not a *witness*: when a dog is employed as an *evidence*, he cannot be called a *witness*. — We give *evidence* exclusively with regard to things, but we bear *testimony* with regard to persons.

Evidence appeals to the understanding, and is applied to that which is moral or intellectual; *proof* appeals to the senses, and is employed mostly for facts or physical objects.

E-vince, from *evinco*, which is formed of *vinco*, I prove, and *e*, forth, signifies to bring to light, or make to appear clear. “The nature of the soul itself, and particularly its immateriality, has, I think, been *evinced* almost to a demonstration.” *Addison*.

E-volution, from *evolvo*, (see *VOLVO*, p. 41,) I roll out; is only used figuratively, and its use is restricted principally to military tactics, and to the science of algebra. — Evolution, in tactics, denotes the motion made by a body of men in changing their posture or form of drawing up. The term is generally used as synony-

mous with *manœuvre*; but, in strictness, it is by no means to be so accounted; for an *evolution* rather relates to an open and undisguised movement; while a *manœuvre* applies to deceptive movements, and to that kind of trick which gives rise to the saying among us, "I have *out-manœuvred* him." Thus the French, from whom we have directly borrowed the term, say "un *rusé manœuvre*," that is, a cunning fellow; and among them a skilful seaman is designated, "un *manœuvrier*."

Ex-act, from *exigo*, (see Ago, p. 2,) I drive out; signifies, the exercise of simple force; but *extort*, to wring out, marks the exercise of unusual force. When applied, *exact*, denotes demanding with force; and *extort*, getting with violence: *exact* is commonly an act of injustice, and *extort* an act of tyranny.

Exigo, from the participle of which *exact* is formed, signifies also to *complete*, or to *finish*; hence *exact* is synonymous with accurate and precise; but *exact* expresses more than *accurate*, and less than *precise*: an account is *accurate* in which there is no misrepresentation; it is *exact* when nothing essential is omitted; it is *precise* when it contains particular details of time, place, and circumstances.

Exact and *nice* are to be compared in their application, either to persons or things, *particular* and *punctual* only in application to persons: we are *exact* in our conduct or in what we do, *nice* and *particular* in our mode of doing it, *punctual* as to the time and season for doing it.

Examine, *examen*, a balance; to balance matters in order to find out the truth. An *examination* is made for the purpose of forming a judgment, and is effected either by the aid of the senses or the understanding, the body or the mind; *search* is made for ascertaining a fact, and is principally a physical action; *inquiry* is made in order to arrive at the truth, and is mostly intellectual.

Ex-asperate, from *exaspero*. (*asper*, sharp,) I make very sharp; is to excite or increase anger.

Ex-cavate, from *excavo*, (*cavus*, hollow,) I make hollow.
Ex-ceed, from *excedo*, (see **CERO**, p. 6,) I move out ; signifies, to go beyond any limits. — *Excessive* and *excellent* have this obvious distinction between them, that the former always signifies exceeding in that which ought not to be exceeded, and the latter exceeding in that where it is honourable to *exceed* : he who is habitually *excessive* in any of his indulgences must be insensible to the *excellence* of a temperate life.

Ex-cel, from *excello*, I lift up on high ; signifies, to have good qualities in a great degree. We may *surpass* without any direct or immediate effort, we cannot *excel* without effort. Nations as well as individuals may *surpass* each other in particular arts and sciences, as much from local and adventitious circumstances as from natural genius and steady application ; no one can expect to *excel* in learning, whose indolence *gets* the better of his industry.

“ Let those teach others, who themselves *excel* ;

“ And censure freely, who have written well.”

Pope.

Ex-cept, *excipio*, (see **CARIO**, p. 5,) I take out. *Except* has always a reference to some general rule, *unless* is employed only for a particular case ; thus we say, I shall not do it *unless* he should ask me, no one can enter *except* those who have tickets.

Ex-cess has the same origin as **EXCEED**. — *Excessive*, designates excess in general ; *immoderate* and *intemperate*, designates excess in moral agents : we speak of *excessive* thirst, *immoderate* ambition, *intemperate* mirth.

Ex-cite, *excito*, (see **CIRO**, p. 7,) I move out of a state of rest. To *excite* and *provoke*, convey the idea of producing something ; *rouse* and *stir up*, that of only calling into action that which previously exists ; to *awaken* is used in either sense ; it is a more gentle action than *excite*, and is applied only to the individual, and what passes within him ; to *excite* is a more

gentle action than *provoke*, and is applicable to outward circumstances.

We *awaken* by a simple effort, *excite* by repeated efforts, *provoke* by words or actions: objects of distress *awaken* a sentiment of pity, competition among scholars *excites* a spirit of emulation, taunting words *provoke* anger.

Ex-claim, *exclamo*, (see CLAMO, p. 7,) I call or cry out. We *call* or *cry out*, from the simple desire of being heard at a distance; we *exclaim* from a sudden emotion of surprise, grief, or joy.

Ex-clude, *excludo*, (see CLAUDO, p. 7,) I shut out.

Ex-crescence, from *excresco*, (see CREO, p. 8,) I grow out; something growing out of another, contrary to the common order of production.

Ex-culpate, (*culpa*, a fault,) to clear from the imputation of a fault. *Exculpation* regards offences only of commission, *excuse* is employed for those of omission as well as commission: we *excuse* ourselves for what we have not done as well as for what we have done; *exculpation* arises from a desire to screen one's self from punishment.

Ex-cuse, from *excuso*, (*causa*, a cause,) signifies to get out of a cause. A person may have substantial reasons to *excuse* himself from doing a thing, or for not having done it, but an *excuse* is sometimes the mere refuge of idleness and selfishness.

We *excuse* by exempting from blame, we *pardon* by giving up to another the offence he has committed: we may *excuse* as equals, we can *pardon* only as superiors.

The *pretence* and *excuse* are both set forth to justify one's conduct in the eyes of others, but the *pretence* always conceals something more or less culpable, and by a violation of truth; the *excuse* may justify that which is justifiable, and with strict regard to truth.

Ex-ecrate, *execror*, or *exsecror*, (that is, *e sacris excludere*, to exclude from sacred places or affairs). The terms *abominable*, *detestable*, and *execrable*, serve to mark a degree of excess in a very bad thing; *abominable*

expressing less than *detestable*, and that less than *execrable*.

Ex-ecute, from *exequor*, (*sequor*, I follow,) is to follow up to the end. Perseverance is requisite for *accomplishing* an object, means are requisite for *effecting* a purpose, abilities for *executing* a project, and spirit for *achieving* an enterprise. — To *execute* is more than to *fulfil*, and to *fulfil* is more than to *perform*.

Ex-empt, *eximo*, (see *EMO*, p. 10,) I take out; I free from an engagement. *Freedom* is either accidental or intentional, the *exemption* is always intentional: *free* is applied to every thing from which any one may wish to be *free*; but *exempt*, on the contrary, to those burdens which we should share with others: we may be *free* from imperfections or inconvenience; but *exempt*, on account of peculiar circumstances, from the performance of an office, or the payment of a tax. — “No man, not even the most powerful among the sons of men, is exempt from the chances of human life.” *Atterbury*.

Ex-ercise, *exerceo*, (*arceo*, I drive,) I drive forth. The terms *exercise* and *practise* are equally applied to the actions and habits of men; but we *exercise* in ~~that~~ where the powers are called forth, we *practise* in ~~that~~ where frequency and habitude of action is requisite: we may both *exercise* or *practise* a virtue, but the former is that which the particular occurrence calls forth, and which seems to demand a peculiar effort of the mind, the latter is what is done daily and ordinarily: thus we are said to *exercise* patience, fortitude, or forbearance; to *practise* charity, kindness, and benevolence.

As a noun, *exercise* is applied to the powers of the body or mind, and *practice* to the mechanical operations: we speak of the *exercise* of the memory, and the *practice* of writing. “The French apply themselves more universally to their *exercise* than any nation; one seldom sees a young gentleman who does not fence and dance.” *Addison*.

“ The wise for cure on *exercise* depend ;
 “ God never made his work for man to mend.”

Dryden.

Ex-ert, exertion, from *exero*, signifies the putting forth of power. *Exert* is often used only for an individual act of calling forth into action, *exercise* conveys the idea of repeated and continued exertion : a person who calls to another, *exerts* his voice ; he who speaks aloud for any length of time, *exercises* his lungs.

Ex-hale, from *exhalo*, (*halitus*, the breath,) I send forth the breath ; is used in an extended sense only, thus we say, the fens *exhale* their moisture, flowers *exhale* perfumes.

Ex-haust, *exhaurio*, (*haurio*, I draw,) I draw out. The idea of taking from the substance of any thing is common to the terms *spend*, *exhaust*, and *drain* (a variation of draw) ; but to *spend* is to deprive in a less degree than to *exhaust*, and that in a less degree than to *drain*. To *spend* may be applied to that which is external or inherent in a body, *exhaust* to that which is inherent, *drain* to that which is external of the body in which it is contained : we speak of *spending* wealth, of *exhausting* our strength, of *draining* a vessel of its contents.

Ex-hibit, *exhibeo*, (see **HABEO**, p. 17,) I hold or put forth. To *exhibit* is properly applied in the sense of setting forth to view, but it expresses also the idea of attracting notice ; thus, a poem is said to *exhibit* marks of genius. We *show* corporeal objects, and *exhibit* that which is the work of the mind. — A *show* consists of that which merely pleases the eye, it is not a matter either of taste or art, but merely of curiosity ; *exhibition*, on the contrary, presents some efforts of talent : we speak of a *show* of wild beasts, and an *exhibition* of paintings.

Ex-hilarate, *exhilaro*, (*hilaris*, cheerful,) I cause to be cheerful. To *enliven* respects the mind, *cheer* relates to the heart, *exhilarate* regards the spirits ; they all

denote an action on the frame, by the communication of pleasurable emotions.

Exhort, *exhortor*, I incite by words to good actions.

Exigence, or exigency, from *exigo*; usually implies a pressing necessity, that requires immediate help.

Exile, from *exilium*, (*solum*, the soil,) signifies to put away from one's native soil.

Exist, from *existo*, (see **SISTO**, p. 36,) signifies to stand by itself. See **SUBSTANCE**. *To be*, is applicable either to the accidents of things, as "God is good;" or to the substances themselves, as "there is a God;" *exist* is applicable to substances only: thus we say, "when the soul is freed from all corporeal alliance, then it truly *exists*."

Existence is the property of all things in the universe, *life* is the particular property communicated by the Divine Being to some parts only of his creation; *exist* is a general term, and *live* a specific term: whatever *lives*, *exists* according to a certain mode; but many things *exist* without living. "It is as easy to conceive that an Almighty Power might produce a thing out of nothing, and make that to *exist* which did not *exist* before; as to conceive the world to have had no beginning, but to have *existed* from eternity." *South*.

Exit, *exeo*, (see **EO**, p. 11,) I go forth. *Exit* is a word set in the margin of plays, to mark the time at which the player goes off the stage.

"All the world's a stage,

"And all the men and women merely players;

"They have their *exits* and their entrances,

"And one man in his time plays many parts."

Shakspeare.

Exonerate, from *exonero*, (*onus*, a burden,) I take off a burden; signifies, with us, to take off the burden of a charge or of guilt.

Exorbitant, from *exorbito*, (*orbita*, a track,) I go out of the right track; is used figuratively only: thus we speak of *exorbitant* demands.

Ex-pand, from *expando*, (*pando*, I spread,) signifies to open out wide, or to lay open to view by spreading out. To *spread*, may be said of any thing which occupies more space than it has done, whether by a direct separation of its parts or by an accession to the substance; but to *expand* is to spread by means of separating or unfolding the parts: a mist *spreads* over the earth, a flower *expands* its leaves. — Expansion is the opposite of contraction. “The capacious mind of man cannot be confined by the limits of the world; it extends its thoughts even beyond the utmost *expansion* of matter.” *Locke*.

Ex-patiate, from *expatior*, I rove about without any prescribed limits; to enlarge upon in language.

“*Expatiate* free o’er all this scene of man,
“A mighty maze! but not without a plan.”

Pope.

Ex-pect, *expecto*, (see *SPECIO*, p. 37,) I look for. To *look for*, is a species of waiting, drawn from the physical action of the eye, and may be figuratively applied to the mind’s eye, in which latter sense it is the same as *expect*.

Ex-pectorate, from *ex*, and *pectus*, the breast; to discharge from the breast, by coughing and spitting.

Ex-pedite, *expedio*, (*pes*, the foot,) literally, I take the foot out; and, in an extended sense, get in readiness, or hasten. *Expedite* and *dispatch* are terms of higher import than *hasten*: when we speak of *expediting* and of *dispatching* a business, the former expresses a bringing forward towards an end, the latter implies putting an end to.

Expedient, in the sense of getting ready, supposes a certain degree of necessity from circumstances: *fit* signifies simply a suitability to circumstances: what is *expedient* must be fit, because it is called for; what is fit need not be *expedient*, for it may not be required. — The *expedient* is an artificial means, the *resource* is a natural means: a cunning man is fruitful in *expedients*, a fortunate man abounds in *resources*.

Ex-pel, *expello*, (*pello*, I drive,) I drive out. *Banishment* and *expulsion* both mark a disgraceful exclusion; but *banishment* is an act of government, *expulsion* is the act of a private individual, or a small community. These terms are likewise used in a figurative sense: we *banish* that which is not prudent to retain, we *expel* that which is noxious. Fears are *banished*, when they are altogether groundless; every evil passion should be *expelled* from the mind.

Ex-pend, *expendo*, I pay away. *Spend* (a contraction of *expend*,) implies simply, to turn to some purpose: *expend* carries with it the idea of exhausting; *waste* comprehends the idea of exhausting to no good purpose.

Ex-perience. [The etymology of this word is obscure, some affirm that it is compounded of *ex*, *per*, and *eo*; *eo* means I go, *pereo*, I go through, and *experientia*, the result of having been through: others trace it from *experior*, I attempt, which is said to be formed of *ex*, and *perior* or *pareo*, I bring forth.]

By the actions implied in the terms *experience*, *experiment*, *trial*, and *proof*, we endeavour to arrive at a certainty, respecting some unknown particular; the *experience* is that which has been tried, the *experiment* is the thing to be tried. *Experiment* is employed only in matters of an intellectual nature, *trial* in matters of a personal nature, *proof* in moral subjects: *experiments* confirm our opinions; *trials* direct our conduct, our taste, or choice; *proofs* determine the judgment.

Ex-pert, is, from *experior*, (see the preceding Article,) in the sense of "I search, or try." *Cleverness* is mental power employed in the ordinary concerns of life, it is a natural gift; *skill* is both a mental and corporeal power exerted in practical sciences, it is *cleverness* improved by extended knowledge; *expertness* and *dexterity* require more corporeal than mental power, the former is the effect of long practice, the latter arises from habit combined with agility; *adroitness* is altogether a corporeal talent, it is a species of dexterity arising from natural agility. "*Expert* men can execute and judge of particulars, one by one; but the general

counsels, and the plots and marshalling of affairs, come best from those that are learned." *Bacon*.

Ex-piate, *expio*, (*pious*, pious,) I make satisfaction for sin by some pious act. Both *atone* and *expiate* express a satisfaction for an offence; but *atone* is general, *expiate* is particular: we may *atone* for a fault by any species of suffering; we *expiate* crimes by suffering legal punishment.

Ex-pire, from *expiro*, (*spiro*, I breathe,) I breathe out; designates the last action of life. By a metaphor, the time of being is put for the life of objects; hence, we speak of a date *expiring*, and the like: "when Alexander died, the Grecian monarchy *expired* with him."

Ex-plain, *explano*, I make plain. To *explain* is simply to render intelligible, to *illustrate* and *elucidate* are to give additional clearness.

Ex-pletive, from *expleo*, I fill up; is principally used in reference to words in a sentence, which merely *fill up* without being requisite to the sense.

Ex-plicit, *explico* (*plico*, I fold,) I unfold. The *explanatory* is that which is superadded to clear up difficulties or obscurities, the *explicit* is that which of itself obviates every difficulty; an *explicit* letter, therefore, will leave nothing that requires *explanation*.

Ex-plode, *explodo*, I drive or burst out with a noise: we speak of gunpowder *exploding*.

Ex-plore, *exploro*, I search diligently. To *examine* expresses a less effort than to *search*, and this expresses less than to *explore*: we *examine* things that are near, we *search* for those that are hidden, we *explore* those that are unknown or very distant.

Ex-ponent, *expono*, (see *PONO*, p. 29,) I set forth. *Exponent* of a ratio, is the quotient arising upon dividing the antecedent by the consequent: thus, 6 is the *exponent* of the ratio or proportion which 30 hath to 5.

Ex-port, *exporto*, (see *PORTO*, p. 30,) I carry out.

Ex-pose has the same origin as *EXPONENT*.

Ex-postulate, *expostulo*, (*postulo*, I demand,) I demand

earnestly. We *expostulate* in a tone of authority, we *remonstrate* in a tone of complaint: he who *expostulates* passes a censure, and claims to be heard; he who *remonstrates* presents his case, and requests to be heard.

Ex-pound has the same origin as **Expose**.

Ex-press, *exprimo*, (see **PREMO**, p. 30,) I press out. *Express* is used both in a literal and figurative sense: we speak of the juice of fruits being *expressed*, and of joy or sorrow being *expressed*. A word may be made to *express* one thing while it *signifies* another. [For an example see the word **PREVENT**.]

Term signifies any word that has a specific or limited meaning, *expression* signifies any word which conveys a forcible meaning. Usage determines the words, science fixes the *terms*, sentiment provides the *expression*.

Ex-pulsion has the same origin as **EXPEL**.

Ex-punge, *expungo*, (*pungo*, I prick,) literally, I prick out. Letters are *blotted out*, so that they cannot be seen again; they are *expunged*, so that they cannot stand for any thing; they are *erased*, so that the space may be re-occupied with writing. What is figuratively described as written in a book may be said to be *blotted out*; thus, we speak of our sins being *blotted out* by the atoning blood of Christ: when the contents of a book are in part rejected, they are said to be *expunged*.

Ex-quisite, from *exquiro*, (see **QUERO**, p. 31,) I search diligently; is applied to that which is excellent, and consequently to be *sought after*; thus we find the expressions, *exquisite* perfection, *exquisite* judgment.

Ex-tant, *extans*, (see **SIO**, p. 36,) standing out to view. The first of the weekly bills of mortality *extant*, begins the 29th of Dec. 1603.

Ex-tempore, (*tempus*, time,) without any previous care or preparation. "There have been organists, whose abilities in unstudied effusions on their instruments have almost amounted to inspiration: several of whom played better music *extempore*, than they wrote with meditation."

Ex-tend, *extendo*, (see **TENDO**, p. 39,) I stretch out. Figuratively, we speak of *extending* the meaning or application of a word, of *extending* one's charity, and the like. — *Comprehensive* respects quantity, *extensive* regards space: a *comprehensive* view of a subject includes all branches of it, an *extensive* view enters into minute details. *Comprehensive* is employed only with regard to intellectual objects, *extensive* is used both in the proper and in the improper sense: we speak of the powers of the mind being *comprehensive*, and of a plain, or an inquiry, being *extensive*.

Ex-tenuate, *extenuo*, (*tenuis*, thin,) I make thin. *Extenuate* and *palliate*, are both applicable to the moral conduct, and express the act of lessening the guilt of any impropriety. To *extenuate*, is simply to lessen guilt without reference to the means; to *palliate*, is to lessen by means of art. [*Palliate*, from *pallium*, a cloak, signifies literally to throw a cloak over a thing.] *Extenuate* is opposed to *aggravate*.

“ Speak of me as I am: nothing *extenuate*,
 “ Nor aught set down in malice.”

Shakspeare's Othello.

Ex-terminate, *extermino*, (*terminus*, a bound,) I cast out of the bounds, or out of existence. *Exterminate* is used only in regard to such things as have life, and designates a violent and immediate action; *extirpate*, on the other hand, may designate a progressive action: the former may be said of individuals, but the latter is employed in the collective sense only: plague, pestilence, and famine, *extirpate*; the sword *exterminates*.

Ex-ternal, *externus*, outward. *Outward* indefinitely describes the situation, *external* is more definite in its sense, since it is employed only in regard to such objects as are conceived to be independent of man as a thinking being: we speak of the *outward* part of a building, but of *external* objects acting on the mind.

Exterior is still more definite, it expresses a higher degree of the *outward* or *external*; the former being in the comparative, and the two latter in the positive, degree: when we speak of any thing which has two coats, it is usual to designate the outermost by the name of the *exterior*; when we speak simply of the surface, without reference to any thing behind, it is denominated *external*.

Ex-tinct, extinguish, *extinguo*, I put out any thing that burns; I put an end to.

Ex-tirpate, *extirpo*, (*stirps*, the stem of a plant, figuratively, a race or family,) I take away and destroy the stem or support. We use the word only in an extended sense: "by the Deluge the whole human race was *extirpated*, with the exception of Noah and his family."

Ex-tol, from *extollo*, (*tollo*, I lift,) I lift up very high; is a reverential mode of praising; it is the act of inferiors, who thus declare their sense of a person's superiority. To *applaud* is to praise in loud terms, to *extol* is to praise in strong terms.

Ex-tort, from *extorqueo*, (see TORQUEO, p. 40,) I twist out; is to get by violence. In a figurative sense, we speak of obedience being *extorted*, and a confession being *extorted*.

Ex-tract, *extraho*, (see TRAHO, p. 40,) I draw out.

Ex-traneous, from *extraneus*, (*terra*, the land,) out of the land; is used to denote that which forms no necessary or natural part of a thing: a work is said to contain *extraneous* matter, which contains much matter not illustrative of the subject; "anecdotes of private individuals would be *extraneous* in a general history."

Extraneous is opposed to intrinsic.

Ex-traordinary, from *extra* and *ordinarius*, is that which is *out* of the *ordinary* course, and unexpected. When *extraordinary* conveys the idea of what deserves notice, it expresses much more than *remarkable*: what is *extraordinary* excites our astonishment, the *remarkable* only awakens our interest and attention.

Ex-travagant, from *extra*, and *vagans*, wandering; is

used only in a figurative sense: we speak of a man being *extravagant* in spending his money, or in giving praise.

Ex-treme, *extremus*, the end or last. We may speak of the *ends* of that which has no specific form; but we speak of the *extremities* of that only which is supposed to project lengthwise. *Extremity* is used in the proper or the improper sense, *extreme* in an improper sense: we speak of the *extremity* of a line, or of distress; but of the *extreme* of the fashion, *extreme* of joy or sorrow.

Ex-tricate, from *extrico*, (*trica*, a hair or noose,) I get, as it were, *out of a noose*: it is used only figuratively: we speak of being *extricated* from an awkward situation.

Ex-trinsic, from *extrinsecus*, outward; is that which forms a part or a connection, but only in an indirect form: a work is said to have *extrinsic* merit when it borrows its value from circumstances, in distinction from the *intrinsic* merit, or that which lies in the contents. Extrinsic is opposed to intrinsic.

Ex-uberance, *exubero*, (*uber*, fruitfulness,) I bear in great abundance. The terms *exuberant* and *luxuriant* (*luxurians*, expanding with unrestrained freedom,) are applied to vegetation in a flourishing state; but *exuberance* expresses the excess, and *luxuriance* the perfection. In a moral application, we speak of *exuberance* of fancy, and *luxuriance* of imagination.

Ex-ult, *exulto*, (see *SALTO*, p. 32,) literally, I jump out or about; figuratively, I rejoice exceedingly. "Devotion inspires men with sentiments of religious gratitude, and swells their hearts with inward transports of joy and exultation." *Addison*.

F.

FACILITY. — **Fact.** — **Factor.** — **Faculty.** See **FACIO**, p. 11.

Fac-totum. One employed in all kinds of business. The word is formed of *fac*, do, *totum*, all (things being understood).

Fanatic. (See **FANUM**, p. 12.) Among the heathen there were a sort of priests called *fanatici*, who performed their sacrifices in a wild enthusiastic manner; and the appellation has been generally given in modern times to those who have made pretences to inspiration, and who have conducted their worship in an extravagant and licentious manner.

Far-r-ago, compounded of *far*, corn, grain, and *ago*, I drive, literally denoted a medley of grain of different kinds put together; with us it signifies a confused mass of things.

Fate. (See **FARI**, p. 12.) Fate, in a general sense, denotes an inevitable necessity depending on some superior cause; but it literally implies a *word* or *decree pronounced* by God; or a fixed sentence *whereby* the Deity has prescribed the order of things, and allotted every person what shall befall him.

February, from *Februa*, an epithet given to Juno as the goddess of purification, from *februo*, I purify by sacrifice.

Feminine, from *femina*, a woman. The feminine gender is that which denotes the noun or name to belong to a female.

Figure, from *figura*, (from *figo*, I form,) a thing which is formed. Figures or numeral characters, now used in arithmetic, were brought into Europe by the Moors of Spain, and were introduced into this country, as it is supposed, about 1130. Some have conceived that these figures were originally Indian.

Figure, in Grammar, is an expression that deviates from the common and natural rules of grammar, either for the sake of elegance or brevity.

Figure, in Rhetoric, a mode of speaking, in which words are distorted from their literal and primitive sense. The term seems to have been borrowed from the stage, where the different habits and gestures of actors, suitable to the several characters they sustained, were, by the Latins, called *figura*. Nor is it unusual for us to say of a person, both with respect to his dress and actions, that he makes a very bad or a very graceful *figure*. And as language is the dress, as it were, of our thoughts, in which they appear and are represented to others; so any particular manner of speaking may, in a more extended sense of the word, be called its *figure*; but rhetoricians have restrained the sense of the word to such forms of speech as differ from the more common and ordinary ways of expression; as the theatrical habits of actors, and their deportment on the stage, are different from their usual garb and behaviour at other times.

File, *filum*, a thread, a thin wire upon which papers are placed. A row of soldiers, standing one behind or beside another, is termed a *file* of soldiers. — The term *file*, as applied to a tool used to smooth metals, seems to have its origin from the Saxon word *feile*.

Filial, from *filius*, a son. Pertaining to a son.

Focus. The Latin word for “a fire-hearth,” also for the fire itself. The *focus* of a glass is the point where the rays concur and are collected. It is thus called, because the rays being here brought together and united, their force and effect are increased; so that they become able to *burn*; accordingly it is in this point that bodies are placed to sustain the force of burning glasses or mirrors.

Folio, from *folium*, a leaf. A large book, of which the pages are formed by a sheet of paper once doubled.

Forensic, from *forensis*, belonging to courts of judicature.

Fraction and fracture. (See FRANGO, p. 15.) *Fraction*, in Arithmetic, a part or division of an integer or whole number. The word literally imports a broken number. *Fractions* are usually divided into vulgar and

decimal. Vulgar fractions, or simple fractions, are expressed by two numbers, the one placed over the other with a line between them. The lower, called the *denominator*, denotes the unit or whole that is divided into parts; and the upper, called the *numerator* of the fraction, expresses the parts given in the present case. Thus, two third parts of any thing are written $\frac{2}{3}$, where the denominator 3, shows that the whole line is supposed to be divided into three equal parts; and the numerator 2, indicates two of such parts.

Fraternal, from *frater*, brother.

Fratricide. See *CÆDO*, p. 4.

Frivolous, from *frio*, I crumble, is used only in a figurative sense, to denote what may be *crumbled* or reduced to nothing: thus, we speak of "frivolous objections."

Funeral. So called from the rope or torch which was borne at the procession before burial. *Funis*, a rope, *funale*, a torch made of rope.

G.

GARRULITY, from *garrulo*, I chatter. The quality of talking too much.

Gazette. From *gaza*, wealth, is formed the Italian word *gazetta*, which denotes a small coin, given for a newspaper when they were first published. The first newspaper or *Gazette* that appeared was published in 1536 at Venice, and appeared every six months. In the library at Venice there are 30 volumes of this Gazette. Lord Chancellor Burleigh published from time to time a Gazette, called "The English Mercury," during the time we were threatened with invasion by the famous Spanish Armada, which ceased when the Armada was defeated. In 1612 appeared the first Gazette in Germany, and in 1630 the first in Paris. In this country the first daily paper was published in 1709, (during the reign of Queen Anne,) the success of which soon produced others.

Gender, from *genus*, kind. Gender, in Grammar, denotes a division or distinction of nouns, or names, according to the different sexes of the things they denote. This institution of genders was not made with design by the masters of language, but was introduced by custom and usage. At first, there was only a difference between the names of animals, when speaking of males and females; and, by degrees, the same regulation was extended to other things. Grammarians have only noted and allowed what usage had established. The English language, with singular propriety, following nature alone, applies the distinction of masculine and feminine only to the names of animals; all the rest are neuter; except when by a poetical or rhetorical fiction things inanimate and qualities are exhibited as persons, and consequently become either male or female. This gives the English an advantage above most other languages in the poetical and rhetorical style; for when nouns naturally neuter are converted into masculine or feminine, the personification is more distinctly and forcibly marked.

Genitive. (See GIGNO, p. 16.) When one thing is represented as belonging to another, in the relation of cause, origin, or author, its name has a termination given it, called the *genitive case*; and as the author is properly the owner of a thing, the genitive is also called the *possessive case*. In English, the genitive case is made by prefixing the particle *of*; or it is expressed by an apostrophe with the letter *s*, as "God's grace," formerly written, "Godis grace," or "the grace of God." Dr. Jones, in his Greek Grammar, page 194, observes, "that though the termination called the genitive case, be rendered by *of*, it means invariably *from*, *beginning*, *motive*; and this seems to be the true signification of *of*, if we regard its etymology, it being taken from $\alpha\phi$, which signifies *from*; and though custom seems to have assigned it some different undefinable meaning, it is in all cases resolvable into the sense of *from*. Thus, a table *of*

wood, is a table *from* wood, wood being the origin or beginning of it."

Genius. (See GIGNO, p. 16.) Genius, in mythology, a good or evil spirit whom the ancients supposed set over each person, to direct his birth, accompany him in life, and be his guard until death. It seems in the original, to be nothing else but the particular bent and temper of each person deified; and as every one's own temper is in a great measure the cause of his happiness or misery, these Genii were supposed to share, and have an equal feeling in all the enjoyments and sufferings of the persons they attended. The Mahometans also admit the existence of Genii, supposed by them to be a class of intermediate beings, between angels and men.

Genius is more frequently used for the force or faculty of the soul considered as it thinks or judges: thus we say, "a happy genius," "a superior genius;" in like sense we say, "a work of genius."

Genius is also used, in a more restrained sense, for a natural talent, or disposition to one thing more than another; in which sense we say, "a genius for verse." "Taste," says Dr. Blair, "consists in the power of judging: Genius, in the power of executing." * See TALENT.

Genu-flexion, from *genu*, knee, and *flecto*, I bend. The act of bowing, or bending, the knee; or rather of kneeling down.

* Some one observed to Prince Henry of Prussia, that it was very rare to find genius, wit, memory, and judgment, united in the same person. — "Surely there is nothing astonishing in this," replied the Prince. "Genius takes its daring flight towards heaven—he is the eagle: wit moves along by fits and starts—he is the grasshopper: memory marches backwards—he is the crab: judgment drags slowly along—he is the tortoise. How can you expect that all these animals should move in unison?"

Genus. The Latin word for kindred, breed. In science, a class of being, comprehending under it many species; as *quadruped* is a *genus*, comprehending under it almost all terrestrial beasts. *Genus* may be said to be a class of a greater extent than *species*.

Gerund, from *re gerundū*, i. e. *gerendū*, an action being carried on; that is, an action in the state of progression. Grammarians are much embarrassed to settle the nature and character of the gerunds: they are not verbs, because they do not mark any judgment or affirmation of the mind, which is supposed to be the essence of a verb: and, besides, they have their several cases, which verbs have not. Dr. Jones, in his Latin Grammar, page 137, observes "that the Latin Gerunds, in *di*, *do*, and *dum*, are but the participle in *dus*, in the oblique cases: and as this is taken from the present participle, they have its sense, namely, an active sense. Participles express *powers* or *habits*, in action; and their tendency is to signify those powers, and not their *operation*; that is, to become *abstract nouns*: thus *learning*, *feeling*, *hearing*, assume the character of nouns. On the same principle the oblique cases of the participle, in *dus*, when alone, become in their nature abstract nouns. The *gerunds*, being thus nouns in reality, are governed like other nouns in the genitive, dative, accusative, and ablative, either with or without a preposition."

Gladiator, from *gladius*, a sword. The gladiators were usually slaves. Their masters made them swear that they would fight to death. To please the people, many hundreds fought one after another in one day. The annihilation of this vile practice is one of the triumphs of Christianity.

Glebe, from *gleba*, a clod of earth. Glebe land is most commonly used for land belonging to a parish church, besides the tithes.

Gramini-vorous. — Grani-vorous. See *Voro*, p. 42.

Gratis. A contraction of *gratiis*, with or by thanks. For nothing, without any other recompense than thanks.

Gravity, gravitation, from *gravitas*, heaviness. Gravity

is a term applied to that force by which all bodies are continually urged towards the centre of the earth. — *Gravitation.* The action which a body exerts on another body by the power of gravity. Of the nature of gravitation, nothing more is known, than that it is apparently an essential property of matter, or, at least, of all matter that hitherto has become the object of human investigation.

Specific gravity, is the excess of gravity in any body, above that of an equal quantity or bulk of another. A body is said to be specifically heavier than another, when under the same bulk it contains a greater weight than the other. Thus, if there be two equal spheres, each a foot in diameter; the one wood, the other lead; since the leaden one is found heavier than the wooden one, it is said to be *specifically* heavier: and the wooden one *specifically* lighter. This kind of *gravity* is also called *relative* and *comparative*; in opposition to *absolute gravity*, which increases in proportion to the quantity or mass of the body.

H.

HABIT. (See HABEO, p. 17.) State of any thing. *Habit* is a disposition either of mind or body, acquired by the frequent repetition of the same act; or a facility of doing a thing, acquired by having done it frequently. Virtue is called a habit of the mind; swimming, a habit of the body. Habit differs from instinct, not in its nature, but in its origin; the latter being natural, the former acquired.

Halcyon-days. *Dies alcyonii.* A phrase that frequently occurs among writers, to denote a time of peace and tranquillity. The expression takes its rise from a sea-fowl, called *Halcyon*, or *alcyon*, which is said to build its nest when the weather is usually observed to be still and calm.

Hammock, from *hamus*, a hook, is the name given to

beds suspended by *hooks* from the ceiling, as on board ships.

Haven, like *habeo*, is an example of the change of letters, (*v* for *b*). *Habena* is a rein, and *haven* is a place where vessels are confined, or reined in by their cables.

Herbi-vorous. See **VORO**, p. 42.

Homi-cide. See **CÆDO**, p. 4.

Host. A term applied to a person who lodges another, and sometimes to the person also lodged. It was a custom among the ancients, when any strangers *asked for lodgings*, for the master of the house, and the stranger, each of them to set a foot on each side of the threshold, and swear they would neither of them do any harm to the other. By some, *Host* is supposed to be formed from *ostium* or *hostium*, as one who desires of the other *an entrance*; others from *hospes*, as if *sospes*, safe, because each of the parties sought to be *safe* while they were together.

Human, from *humanus*, belonging to man. — *Humanity*. The nature of man. — *Humanities*; is used plurally, for the *humaniores literæ*, that is, the study of the Greek and Latin languages, grammar, rhetoric, poetry, and the ancient poets or orators, and historians.

I.

IN. — When the preposition **IN** is united to other words, it has three significations.

1st. It denotes the same as our English prepositions, *in*, *into*, *upon*, *over*, or *against*.

2ndly. It has a privative sense; that is, it marks the absence of that which is denoted by the uncompounded word: thus, active, *in-active*.

3rdly. It has an intensive signification; that is, it marks an increased degree of action, and is equivalent to our adverb, *greatly*: thus, *lumino* is simply I lighten; and *il-luminate*, I lighten greatly.

Probably, when *IN* is found to have the second signification, it is an ellipsis of "in no degree," and in the third signification, "in a great degree."

I.

1. *IN*, signifying *IN* or *INTO*, *OVER*, *UPON*, or *AGAINST*.

Illative. See <i>FERO</i> , p. 13.	Impute, <i>puto</i> , I think.
Immission, <i>missus</i> , sent.	Incarnation, <i>caro</i> , <i>carnis</i> , flesh.
Imminent, <i>minens</i> , threatening, ready to fall.	Incident, <i>cedens</i> , falling.
Immolate. See <i>MOLA</i> , p. 24.	Incision, <i>cisus</i> , cut.
Immure, <i>murus</i> , a wall.	Incite, <i>cito</i> , I move.
Impede, <i>pedes</i> , the feet.	Incline, <i>clino</i> , I bend.
Impel, <i>pello</i> , I drive.	Include, <i>claudo</i> , I shut.
Impending, <i>pendo</i> , I hang.	Inculcate, <i>calx</i> , the heel; <i>calco</i> , I use the heel, to press or stamp in the mind, as we stamp in any physical object with the heel.
Import, <i>porto</i> , I carry.	Incumbent, <i>cumbo</i> , I bend.
Implicate, <i>plico</i> , I fold.	Incursion, <i>curro</i> , I run.
Imprecate, <i>precor</i> , I pray.	
Impress.*	
Impugn, <i>pugno</i> , I fight.	
Impulsion, <i>pulsus</i> , driven.	

* In order to keep the work within as narrow bounds as perspicuity would allow, the Latin is not given where the uncompounded word is found in the English language, as *press*, *material*, and others.

Indent, <i>dentis</i> , the teeth.	Inspect, <i>specto</i> , I look.
Induce, <i>duco</i> , I lead.	Inspire, <i>spiro</i> , I breathe.
Infer, <i>fero</i> , I carry.	Instant, <i>sto</i> , I stand.
Influence, <i>fluo</i> , I flow.	Instil, <i>stillo</i> , I drop.
Inform, <i>formo</i> , I form.	Institute, <i>statuo</i> , I place.
Infringe, <i>fringo</i> for <i>frango</i> , I break.	Instruct, <i>struo</i> , I build.
Infuse, <i>fundo</i> , I pour.	Insult, <i>salto</i> , I jump.
Ingress, <i>gradior</i> , I move.	Intrude, <i>trudo</i> , I thrust.
Inhale, <i>halo</i> , I breathe.	Intuition, <i>tueor</i> , <i>tuitus</i> , I look, I behold.
Inherent, <i>hæreo</i> , I stick.	Invade, <i>vado</i> , I march.
Initial, <i>initio</i> , I begin, form- ed of <i>in</i> , and <i>eo</i> , I go.	Invective, <i>vectus</i> , carried.
Inject, <i>jacio</i> , I cast.	Invent, <i>venio</i> , I come.
Innate, <i>natus</i> , born.	Invert, <i>verto</i> , I turn.
Inscribe, <i>scribo</i> , I write.	Invest, <i>vestio</i> , I clothe.
Insect, <i>sectus</i> , cut.	Investigate, <i>vestigo</i> , I fol- low by the footsteps.
Insert, <i>sero</i> , I sow seed.	Involve, <i>volvo</i> , I roll.
Insinuate, <i>sinus</i> , the bosom.	Irruption, <i>rumpo</i> , I break.
Insist, <i>sisto</i> , I stand.	

2. IN, as a PRIVATIVE.

Ignoble, <i>nobilis</i> .	<i>im</i> -munity, exemption
Ignominy, that is, an ill name, <i>nomen</i> .	from any duty.
Ignorant, <i>gnosco</i> , I know.	Immutable.
Illegible, <i>lego</i> , I read.	Impersonal.
Illicit, <i>licet</i> , it is lawful.	Impertinent, <i>pertinens</i> , be- longing or becoming to
Illiterate, <i>litteratus</i> , learned.	one.
Immaculate, <i>macula</i> , a spot or blemish.	Impervius, <i>pervius</i> , easy to be passed.
Immaterial.	Impious.
Immense, <i>mensus</i> , measur- ed.	Implacable, <i>placeo</i> , I please.
Immediate.	Impossible.
Immemorial.	Impotent, <i>potens</i> , powerful.
Immoderate.	Imprudent.
Immodest.	Impudent, <i>pudor</i> , shame.
Immunity, <i>mumus</i> , a duty ;	Impunity, <i>punio</i> , I punish.
	Impure.

Inability.	Infallible.
Inaccessible.	Infinite, <i>finis</i> , end or limit.
Inactive.	Infirm.
Inaccurate.	Inflexible, <i>flecto</i> , I bend.
Inaction.	Inimical, <i>amicus</i> , friendly.
Inadequate.	Innocent, <i>noceo</i> , I hurt.
Inanimate.	Insane, <i>sanus</i> , sound in mind or body.
Incoherence, <i>cohæreo</i> , I join or agree together.	Inscrutable, <i>scrutor</i> , I seek.
Incomprehensible.	Inspid, <i>sapor</i> , taste.
Incompetent.	Insolence, <i>solens</i> , accustomed.
Incongruous, <i>congruus</i> , suitable.	Insoluble and insolvent, <i>solvo</i> , I loosen, also I pay.
Inconsistent.	Integer and Integrity, see TANGO, p. 39.
Inconstant.	Intestate, <i>testator</i> , one that makes a will.
Incontrovertible.	Intolerable.
Inconvenient.	Intrepid, <i>trepidus</i> , fearful.
Incorporeal, <i>corpus</i> , a body.	Invalid, <i>validus</i> , strong.
Incorrect.	Invincible, <i>vinco</i> , I conquer.
Incorrupt.	Invite, <i>vito</i> , I avoid.
Incredulity.	Involuntary.
Indefinite.	Irrational.
Indelible, <i>delco</i> , I blot out.	Irrefragable, <i>frango</i> , I break.
Indemnity, <i>damnum</i> , loss.	Irreligion.
Indignity, <i>dignus</i> , worthy.	Irregular.
Indiscriminate.	Irreparable.
Indisputable.	Irrevocable.
Indistinct.	
Ineffectual.	
Ineffable, <i>fari</i> , to speak.	
Inert, <i>ars</i> , power or art.	
Inexorable, <i>exorabilis</i> , easily to be entreated.	
Infant, <i>fans</i> , speaking.	

3. IN, as an INTENSIVE.

Illuminate, <i>lumino</i> , I lighten.	Immerge, <i>mergo</i> , I put into water.
Illusion, <i>ludo</i> , I play.	Impetuous, <i>peto</i> , I seek.
Illustrate, <i>lustro</i> , I lighten.	Implement, <i>pleo</i> , I fill.

Implore, <i>ploro</i> , I weep.	Innovate, <i>novo</i> , I make new.
Increase, <i>cresco</i> , I grow.	Inquire, <i>quæro</i> , I seek.
Indicate, <i>dico</i> , I show.	Intend, <i>tendo</i> , I stretch.
Inflection, <i>flecto</i> , I bend.	Inveterate, <i>velero</i> , I grow
Inflict, <i>flicto</i> , I beat.	old, continue long.

The above is merely an alphabetical list for the convenience of more easy reference to the root, or origin of the word; as, for further explanation of *infuse*, see *fundo*; *ingress*, see *gradior*; *irruption*, see *rumpo*, &c. &c., among the verbs from page 1 to page 42. These words will also be found more fully explained, in regular alphabetical order, in the following pages.

ILLATIVE * (1). “*Illation* so orders the intermediate idea as to discover what connexion there is in each link of the chain, whereby the extremes are held together.” *Locke*.—“In common discourse or writing, such particles as *for*, *because*, &c. manifest the act of reasoning as well as the *illative* particles *then* and *therefore*.” *Watts*.

ILLUMINATE (3) and *enlighten* both denote the communication of light, the former in the natural, the latter in the moral, sense; we *illuminate* by means of lamps or candles, instruction *enlightens* the minds of men. *Illumine* is a poetic variation of *illuminate*.

“What in me is dark, *illumine*.” *Milton*.

ILLUSION (3) signifies a mockery or false show.

ILLUSTRATE (3) is to make a thing more clear; thus we *illustrate* moral truths by examples or similes. *Illustrious* is applied to that which has lustre, or to that which gives lustre; thus we speak of an *illustrious* character, and *illustrious* deeds.

IMAGE. *Image*, (from *imitatione*, as if *imitago*,) a resemblance. *Image* is used to denote the trace or mark, which outward objects impress on the mind, by

* The figures (1), (2), (3), refer to the three different significations of the preposition **IN**. See pages 192—195.

means of the organs of sense. Image also signifies an artificial representation performed by man; as in painting, sculpture, and the like. The Romans preserved the images of their ancestors with a great deal of care and concern, and had them carried in procession at their funerals and triumphs. The Jews absolutely condemn all images. The Mahometans have a perfect aversion to images; which was what led them to destroy most of the beautiful monuments of antiquity, both sacred and profane, at Constantinople. *Images*, in discourse, are defined to be in general any thoughts proper to produce expressions, and which present a kind of picture to the mind.

Im-material (2). The body is the *material* part of man, the soul is the *immaterial* part. This word is sometimes used in the sense of unimportant; a sense, Dr. Johnson says, which ought to be rejected.

Im-mediate (2) and *instantly*, or *instantaneously*, both mark a quick succession of events, but the latter in a much stronger degree than the former. — *Directly* is mostly applicable to the actions of men; *immediately* and *instantly* to either actions or events.

Im-memorial (2). "All the laws of this kingdom have some memorials in writing, yet all have not their origin in writing; for some obtained their force by *immemorial* usage or custom." *Hale*. — In a legal sense, a thing is said to be of time *immemorial*, or time out of mind, that was before the reign of our king, Edward II.

Im-mense (2) is applied to that which exceeds all calculation; the *vast* (*vastus*, extended in space,) comprehends only a very great or unusual excess: the distance between the earth and the sun may be said to be *immense*, the distance between the poles is *vast*.

Im-merge, immersion, (3). An act by which any thing is plunged into water, or some other fluid. In the first ages of Christianity baptism was performed by three immersions. The custom of immersion is said to be still preserved in Portugal.

Im-ninent (1). The terms *imminent*, *impending*, and

threatening, are all used in regard to some evil that is exceedingly near : *imminent* conveys no idea of duration ; *impending* excludes the idea of what is momentary : a person may be in *imminent* danger of losing his life in one instant, and the danger may be over the next ; but the *impending* danger is that which has been long in existence. *Imminent* and *impending* are said of dangers that are not discoverable ; but a *threatening* evil gives intimation of its own approach. "What dangers at any time are *imminent*, what evils hang over our heads, God doth know, and not we."

Hooker.

Im-moderate (2). What is *excessive* may exceed in a greater or less degree : *immoderate* and *intemperate* mark a positively great degree of excess, the former still higher than the latter ; *immoderate* is, in fact, the highest conceivable degree of excess.

Im-molate (1). "In most pictures of the *immolation* of Isaac, (or Abraham sacrificing his son,) Isaac is described as a little boy : this is an error."

Im-pede (1). To *hinder* is commonly employed in regard to trifling matters, or such as retard a person's proceedings in the smallest degree ; *impede* (as well as *obstruct*) is an act of greater importance, such as produces a great degree of delay : we speak of *impeding* the march of an army, of cold *impeding* the growth of plants.

Im-pel (1) is used only in a figurative sense : "anger sometimes *impels* men to commit the most imprudent actions."

Im-perative, from *imperativus*, commanding. *Imperative*, in Grammar, is one of the moods or manner of conjugating a verb, serving to express a commandment, as, "Go," "Come."

Im-pertinent (2). He who does not respect the laws of civil society in his intercourse with individuals, and wants to assume to himself what belongs to another, is *impertinent* ; if he carry this *impertinence* so far as to commit any violent breach of decorum, he is *rude*. *Impertinence* seems to spring from a too high regard

of one's self, *rudeness* from a disregard of what is due to others.

Im-pervious (2). *Impassable* is said only of that which is to be passed by living creatures; but *impervious* may be extended to inanimate objects: a wood may be *impervious* to the rays of the sun.

Im-petus, impetus, a violent tendency to any point. In mechanics, it denotes the force with which a body moves, or with which it strikes another. — *Impetuosity* is the extreme of violence: an *impetuous* attack is an excessively violent attack.

Im-plement (3). Something that fills up vacancy, or supplies wants: hence an instrument of manufacture, or tools of a trade.

Im-plicate (1). To *implicate* is not so forcible as *involve*, for that which is *folded* may be folded only once, but that which is *rolled* is rolled many times. In application therefore to human affairs, people are said to be *implicated* who have taken ever so small a share in a transaction; but they are *involved* only when they are deeply concerned.

Im-PLICIT (1) is rarely used in its primitive sense; it is now employed to denote something that exists but is not expressed. "In the first establishment of speech there was an *implicit* compact, founded upon common consent, that such and such words should be signs, whereby they would express their thoughts one to another." — "*Implicit*. Trusting without examination. Thus, by implicit credulity, I may believe a letter not yet opened, when I am confident of the writer's veracity." *Johnson*.

Im-plore (3) signifies to act upon by *weeping*. *Begging* is the act of the poor when they need assistance; *beseeking* and *entreating* are resorted to by friends and equals when they want to influence or persuade, but *beseeking* is more urgent, *entreating* more argumentative; *supplicating* and *imploping* are resorted to by sufferers for the relief of their misery, and are addressed to those who have the power of averting or increasing the calamity.

Im-ply (1) is a variation of *implicate*. A word *signifies* whatever it is made to stand for literally ; it *implies* that which it stands for figuratively or morally : it frequently happens that words which *signify* nothing particular in themselves may be made to *imply* a great deal by the tone, the manner, and the connection.

Im-port (1) is used as a verb in its primitive sense : we speak of the *import* of goods from a foreign country. As a noun it is used figuratively. "To draw near to God is an expression of awful and mysterious *import*." *Blair*. — The *signification* of a word is that of which it is made the sign, the *meaning* is that which a person attaches to it, the *import* is that which is carried as it were into the understanding.

Im-possible (3). There are two kinds of *impossibility*, physical and moral. *Physical* impossibility is that which is contrary to the laws of nature. A thing is *morally* impossible when of its own nature it is possible, but yet is attended with such difficulties, as that, all things considered, it appears impossible.

Im-precation (1) signifies a *prayer* by which any evil is wished to another.

Im-prove. The true derivation of this word is involved in some obscurity. We know that the letters *b* and *v* are frequently interchanged, therefore *im-prove* is doubtless derived from *im*, and *probus*, good ; but the compound word *im-probus*, in Latin, is dishonest, *im* bearing the sense given under No. 2, p. 193. In the formation of the English word, however, we seem to have adopted the *probus*, good ; and the *in*, changed to *im*, according to the signification under No. 3, of p. 194, therefore "prove," from *probus*, good, and *in*, *im*, in its intensive signification — *im-prove*, greatly or more good.

Im-pugn (1) is only used with us in a figurative sense. *Impugn* and *attack* are used synonymously in regard to doctrines or opinions ; in which case, to *impugn* signifies to call in question, or bring arguments against ; to *attack* is to oppose with warmth. To *im-pugn* is not necessarily taken in a bad sense ; we may

sometimes *impugn* absurd doctrines by a fair train of reasoning.

Im-pute (1) is to *think* or judge what is *in* a thing. The actions of men are often so equivocal that it is difficult to decide whether praise or blame ought to be *imputed* to them.

In-animate (2). *Lifeless* and *dead*, suppose the absence of life where it has once been; *inanimate* supposes its absence where it has never been. The word is also used in a moral acceptation: a person is said to be *inanimate* when he is naturally wanting in spirits.

In-auguration. The coronation of a monarch; or the consecration of a prelate; so called in imitation of the ceremonies used by the Romans when they were received into the college of *Augurs*. The word comes from *inaugurare*, which signifies to dedicate a temple, or to raise any one to the priesthood, having, in order to that, first taken auguries. See **AUGUR**.

In-carnation (1). In theology, the act whereby the Son of God assumed the human nature; or the mystery by which Jesus Christ was made man, in order to accomplish the work of our salvation. The era used among Christians, whence they number their years, is the time of the incarnation, that is, of Christ's conception. This era was first established about the beginning of the sixth century.

In-cendiary, from *incendo*, I set on fire, is applied to one who is guilty of maliciously setting fire to another's house. This offence is also called *arson*, from *ardeo*, I burn. — *Incense*. Is the thing burnt. — *Incentive*. That which kindles.

In-cident (1). *Circumstance* comprehends in its signification whatever may be said or thought of any thing; *incident* carries with it the idea of whatever may befall, or said to befall any thing; *fact* includes in it nothing but what really is, or, is done. A narrative, therefore, may contain many *circumstances* and *incidents* without any *fact*, when what is related is either fictitious or not positively known to have happened.

Incidental is opposed to what is premeditated; we

speak of *incidental* remarks, that is, remarks not closely connected with the subject of conversation. "Constancy is such a firmness of friendship as overlooks all those failures of kindness, that through passion, *incident* to human nature, any man may be guilty of."

In-cision (1) usually denotes a cut made with a sharp instrument.

In-cite (1). What *incites*, acts through the medium of our desires; thus we are *incited* to perform noble actions, by the desire of distinction. — *Incentive* has a higher application for things that *incite* than the word *incitement*, the latter being mostly applied to sensible, and the former to spiritual, objects: the *incitement* of passion is at all times dangerous; a religious man wants no *incentives* to virtue, his own breast furnishes him with those of the noblest kind.

In-cline (1) is used both in a physical and in a moral sense. *Lean* and *incline* are both said of the position of bodies; that which *inclines*, leans or turns only in a slight degree; a tree may grow so as to *incline* to the right or to the left, it *bends* when it turns out of the straight course.

In an extended sense, we say the judgment *leans*, the will *inclines*; a person is said to *incline*, or be *inclined*, to a certain mode of conduct. — *Inclination* has reference to the feelings, and in this sense it is synonymous with *attachment*. "I am glad that he whom I must have loved from duty, whatever he had been, is such a one as I can love from *inclination*."

In-close and **include** (1) are both from *includo*, (see **CLAUDO**, p. 7,) I shut in a given space; the former in the proper, and the latter in an extended, signification: a yard is *inclosed* by a wall; morality as well as faith is *included* in Christian perfection. — Persons or things *comprise* or *include*; things only for the most part *comprehend*, *embrace*, and *contain*.

A person *comprises* a certain quantity of matter within a given space; he *includes* one thing within another; thus an author *comprises* his work within

a certain number of volumes, and *includes* in it a variety of interesting particulars. Arms and fishing-tackle *comprise* the personal effects of most savages; bills of mortality *include* only such persons as die of diseases. — *Inclusive*. Comprehended in the sum or number, as, “from Wednesday to Saturday *inclusive* ;” that is, both Wednesday and Saturday taken into the number.

In-cog. Corrupted by mutilation from *incognito*, unknown.

In-consistent (2) marks the unfitness of being placed together; *incongruous* marks the unsuitableness of one thing to another; *incoherent* marks a want of dependence of one part upon another.

In-corporeal and *immaterial* (2) have always a relative sense; the *spiritual* is that which is positive: thus, God is said to be a *spiritual*, not an *incorporeal* nor *immaterial*, being.

In-crease (3) signifies to grow upon, or grow to, a thing. The idea of becoming larger is common to the terms *grow* and *increase*; but the former is a gradual process, the latter either a gradual or an instantaneous act. A stream *increases* by the addition of other waters; this may take place either in the course of time or suddenly; that is, by means of gentle showers or the rushing in of gentle streams.

To *increase* is either a natural or an artificial process, to *grow* always natural; thus money *increases* but does not *grow*. — *Addition* is an intentional mode of *increasing*, *accession* is an accidental mode: *augmentation* differs from *increase* less in sense than in application; the latter admits of general application, and is adapted to the colloquial style; the former is applied only to objects of higher import or cases of a less familiar nature, and is adapted to the grave style.

In-culcate (1), with us, is to enforce by frequent admonition. “Manifest truth may deserve sometimes to be *inculcated*, because we are too apt to forget it.” *Atterbury*.

In-cumbent (1), in law, a clerk resident on his benefice

with cure. He is called the *incumbent* of such church, because he ought to bend his whole study to discharge his cure.

In-cur (1), with us, is to become liable to punishment, reprehension, or danger.

In-definite or indeterminate (2), that which has no certain bounds, or to which the human mind cannot affix any. — *Indefinite*, in grammar, is understood of articles and other parts of speech which are not fixed to any particular time, thing, or other circumstance.

In-dent and indenture (1). *Indenture*, a writing which comprises some contract between two or more persons; so named, because *indented* at the top answerable to another part, which has the same contents.

In-dication (3). The idea of an external object which serves to direct the observer is common to the term mark, sign, token, symptom, and *indication*. A *mark* serves simply to guide the senses or aid the memory; *signs*, on the contrary, serve to direct the understanding. An object may be both a *mark* and a *sign*; the figure of the cross, which is used in books by way of reference, is a *mark* only; but when employed in reference to the cross of our Saviour it is a *sign*, since it conveys an idea of something else to the mind.

Note is properly a sign, which consists of marks, as a *note* of admiration (!); *symptom* is rather a mark than a sign, it is principally used in reference to diseases, yet it is otherwise employed sometimes; *token* is a species of *mark* in a moral sense, we speak of a *token* of friendship or esteem; *indication* is a species of *sign*, it is used in reference to that which is found in persons, we speak of *indications* of genius or goodness.

The idea of making a thing visible to another is common to the terms *show*, *point out*, *mark*, and *indicate*: to *show* is an indefinite term, one *shows* by simply putting a thing before another; *point out* is specific, as when we direct the attention of the observer in a particular manner; to *mark* is an indirect means of making a thing visible, a person may mark something in the absence of others. Persons or things *show* or

mark, persons only *point out*, and things only *indicate* : a look may *indicate* what is passing in a person's mind. — *Indicative*. A certain modification of a verb, showing either the time present, past, or future, and asserting what we think certain ; and, therefore, sometimes called the *declarative* mood. — *Indiction*, in chronology, a term used for a manner of counting time among the Romans, containing a cycle or revolution of fifteen years. This method of computation has no dependance on the heavenly motions. In memory of the victory obtained by Constantine in 312, by which entire freedom was given to Christianity, the council of Nice, for the honor of Constantine, ordained that the years should no longer be kept by Olympiads, which till that time had been done ; but that instead thereof the *indiction* should be made use of, by which to reckon and date their years, which hath its epocha A. D. 312, Jan. 1.

In-digenous, from *indigena*, (compounded of *indu*, in, and *geno* for *gigno*, I am born, born in the same country. Animals and plants are said to be *indigenous* in the country where they are native ; thus, potatoes are *indigenous* in America, whence they were first brought in 1623 by Sir W. Raleigh.

In-dignation (2) is a sentiment awakened by the *unworthy* conduct of others ; *anger* is a sudden sentiment of *displeasure* ; *resentment* is a continued anger ; *wrath* is a heightened sentiment of anger, which is poetically expressed by the word *ire* : a warmth of constitution gives rise to *anger* ; depravity of heart breeds *resentment* ; but *indignation* flows from a sense of *honor* and *virtue*. — *Indignity* signifies *unworthy* treatment.

In-distinct (2) is negative, *confused* is positive : sounds are *indistinct* which reach our ears only in part ; they are *confused* if they come in great numbers and out of all order.

In-dubitable (2), *unquestionable*, *indisputable*, *undeniable*, *incontrovertible*, *irrefragable*, are all opposed to uncertainty ; but they do not imply absolute certainty, for they all express the strong persuasion of a person's

mind rather than the absolute nature of the thing; when a fact is supported by such evidence as admits of no kind of doubt, it is termed *indubitable*; when the truth of an assertion rests on the authority of a man whose character for integrity stands unimpeached, it is termed *unquestionable* authority; when a thing is believed to exist on the evidence of every man's senses, it is termed *undeniable*; when a sentiment has always been held as either true or false, without dispute, it is termed *indisputable*; when arguments have never been controverted, they are termed *incontrovertible*; and when they have never been satisfactorily answered, they are termed *irrefragable*.

In-duce (1) is used only in a moral sense. Whatever *actuates* is the result of reflection, it is a steady and fixed principle; whatever *impels* is momentary and vehement, and often precludes reflection; whatever *induces* is not vehement, though often momentary: one is *actuated* by motives, *impelled* by passions, and *induced* by reason and inclination.—*Induction*, is when from several particular propositions we infer one general, as, “every terrestrial animal lives, every ærial animal lives, and every reptile animal lives; therefore every animal lives.” — “Mathematical things only are capable of clear demonstration; conclusions in natural philosophy are proved by *induction* of experiments, things moral by moral arguments, and matters of fact by credible testimony.” *Tillotson*.

In-due or **endue**, from *induo*, I put in. One is *invested* with that which is external, as an office or dignity; one is *endued* with that which is internal, as good qualities.

Endow is but a variation of *endue*, but the former usually denotes the supply of external goods, as land or money; the latter is to supply with mental excellences.

In-dustry. See *STRUES*, p. 38.

In-effable (2) and **unspeakable** have the same meaning: *unspeakable* is said of objects in general, particularly

that which is above human conception, and surpasses the power of language to describe; as the *unspeakable* goodness of God: *ineffable* is said of such objects as cannot be painted in words with adequate force; as the *ineffable* sweetness of a person's look.

In-ert (2). We speak of medicinal plants becoming *in-ert*, that is, losing their virtues; the word is also used in the sense of *motionless*.—*Inertia* is a philosophical term denoting that power in matter which disposes it to continue in the same state.

In-exorable (2). A man is *inexorable* who turns a deaf ear to every entreaty that is made to induce him to lessen the rigour of his sentence. This term is sometimes applied to inanimate objects: justice and death are represented as *inexorable*.

In-famous (2) and scandalous are said of that which is calculated to excite great displeasure in the minds of all who hear it, and degrade the offenders in general estimation; but the *infamous* seems to be that which produces greater publicity and more general reprobation than the *scandalous*, consequently is that which is more serious in its nature, and a greater violation of good morals. *Infamous* is applied to both persons and things, *scandalous* only to things: a character or transaction is *infamous*; but a transaction only is *scandalous*.

In-fatuate, from *infatuare*, to make one a fool. To deprive of understanding.

In-fer (1). “To *infer*, is, by virtue of one proposition laid down as true, to draw in another as true.”

Great,

“Or bright, *infernally* not excellence; the earth,

“Though in comparison of heaven so small,

“Nor glistening, may of solid good contain

“More plenty than the sun, that barren shines.”

Milton.

In-ferior, from *inferior*, lower, correlative to superior.

In-finite (2). That which has no limits, in which sense

God alone is infinite. "A million is full as far from infinite as one." *Denham*.—*Infinitive*, in grammar, the name of one of the moods which serve for the conjugating of verbs. The infinitive does not denote any precise time, nor does it determine the number or person, but expresses things in a loose manner, as, "to teach."

In-fluence (1) marks the state or power of acting upon any object so as to direct or move it.—*Credit* arises out of esteem, it depends on personal merit; *favor* arises from good-will, and may depend on the caprice of him who bestows it; there will be *influence* where there is *credit* or *favor*, but it may exist independently: we have *credit* and *favor* for ourselves, we exert *influence* over others.

Superior wisdom, age, or office, gives *authority*; superiority of talent, rank, or property, and a variety of circumstances, give *influence*: the latter commonly acts by persuasion, and employs engaging manners, so as to determine in favor of what is proposed; the former determines of itself, it requires no collateral aid: *ascendancy* and *sway* imply an excessive degree of *influence* over the mind; the former is gradual in its process, and consequently more confirmed in its nature; the latter may be only temporary, but may be more violent. "Religion hath so great an *influence* upon the felicity of men, that it ought to be upheld, not only out of dread of divine vengeance in the other world, but out of regard to temporal prosperity."

Tillotson.

In-form (3) comprehends the general idea of supplying fresh knowledge, it may be a personal address or otherwise; *acquaint* and *apprize* are immediate and personal communications, the latter is used in more specific circumstances than the former.

To *make known* is to bring to light what has long been known and purposely concealed. — The *informant* is one who informs for the benefit of others; the *informer* is one who informs to the molestation of

others, it is specially applied to one who informs against the transgressors of any law.

In-fringe (3). We speak of *invading* and *infringing* rights; the former is an act of greater violence than the later: *invade* is used only for public privileges, *infringe* is applied to those which are private. *Infringement* and *infraction* are both from *infringo*, (see FRANGO, p. 15,) the former is applied to the rights of individuals, either in their domestic or public capacity; the latter to national transactions: we speak of an *infringement* of a law, and of the *infraction* of a treaty.

In-fuse (1), in an extended sense, is to pour principles or feelings into the mind.—*Instil* is applicable only to permanent sentiments, *infuse* may be said of any partial feeling: hence we speak of *infusing* poison into the mind by means of mischievous publications; of *infusing* ardor into the minds of soldiers by means of spirited addresses.

In-genuous and **ingenious** are both derived from *ingenere*, to be inborn; the former respects the nobleness of character which is inborn, the latter respects the genius or mental powers which are inborn: we love the *ingenuous* character on account of the qualities of his heart; we admire the *ingenious* man on account of the endowments of his mind.

In-herent (1) denotes a permanent quality or property, as opposed to that which is transitory; *inbred* denotes a property which is derived principally from habit or by a gradual process, as opposed to the one acquired by actual efforts: *inborn* denotes that which is purely natural, in opposition to the artificial: what is *inborn* and *inbred* is naturally *inherent*; but all is not *inbred* or *inborn* which is *inherent*.

In-nate (1) and *inborn* are precisely the same in meaning, yet they differ somewhat in application: poetry and the grave style have adopted *inborn*; philosophy has adopted *innate*.—*Innate* is used for persons, and *inherent* for things.

In-nocence (2) extends no farther than the quality of not

hurting by any direct act; *guiltless* comprehends the quality of not intending to hurt; he who wishes for the death of another is not *guiltless*, though he may be innocent of the crime of murder. *Innocence* respects moral injury, and *harmless* physical injury: a diversion is *innocent* which has nothing in it likely to corrupt the morals; a game is *harmless* which is not likely to inflict any wound.

In-nuendo, from *innuo*, I nod, or make signs with the head. An oblique hint.

In-quire (3). We *ask* for general purposes of convenience; we *inquire* from motives of curiosity; we *question* and *interrogate* from motives of discretion.

Examinations and *inquiries* are both made by means of questions; but the former is an official act for a specific purpose, and the latter is a private act for purposes of convenience and pleasure: students undergo *examinations* from their teachers; they pursue their *inquiries* for themselves.

Curiosity is directed to all objects that can gratify the inclination or understanding; *inquisitiveness* to such things only as satisfy the understanding: *curious* and *inquisitive* may be both used in a bad sense; *prying* is never used otherwise than in a bad sense.

In-scrutable (2) and unsearchable are terms applied to the Almighty, but not altogether indifferently; for that which is unsearchable is not set at so great a distance from us as that which is *inscrutable*. The mysterious plans of providence as frequently evinced in the affairs of men are altogether *inscrutable*. "We should contemplate reverently the works of nature, the *inscrutable* ways of providence, and all the wonderful methods of God's dealings with men." *Atterbury*.

In-sect (1). Insects may be considered as one great tribe of animals; they are called *insects* from a separation in the middle of their bodies, whereby they are cut into two parts, which are joined together by a small ligature, as we see in wasps and common flies.

In-sinuate (1) is to introduce gently into the mind of another: we *hint* at a thing from uncertainty; we *suggest* a thing from prudence and modesty; we *intimate* a thing from indecision; we *insinuate* a thing from artifice. *Insinuate*, like *ingratiate*, is employed to express an endeavour to gain favour; but they differ in the circumstances of the action: a person who *insinuates* himself adopts every art to steal into the good-will of another; but he who *ingratiates* adopts unartificial means to conciliate. *Insinuate* may be used for unconscious agents: we speak of water insinuating itself into a porous body.

Insinuation and *reflection* both imply such remarks as are directed towards an individual with a bad intent; the first respects the honor, moral character, or intellectual endowments of the person; the latter respects his conduct towards another.

In-sist (1) and **persist** are both from *sisto*, I stand, and express the idea of resting or keeping to a thing; but the first signifies to rest on a point, and the second to keep on with a thing, to carry through; we *insist* on a matter by maintaining it, we *persist* in a thing by continuing to do it; we *insist* by the force of authority or argument, we *persist* by the mere act of the will.

In-solence (2) and **impudence** (2) are the strongest degrees of *impertinence*; but *impudence* is said of such things as reflect disgrace upon the offender, and spring from a low depravity of mind; *insolence* originates from a haughtiness of spirit.

In-soluble and **insolvent** (2). *Insolvent* is a term applied to such persons as have not wherewithal to pay their debts. A person dying, and not leaving estate sufficient to discharge these, is said to die insolvent.

In-spire (1), at present, expresses the communication of a strong moral sentiment or passion; we speak of *inspiring* with courage, or with a thirst for knowledge. *Inspiration*, among divines, is "when an overpowering impression of any proposition is made upon the mind by God himself, that gives a convincing and in-

dubitable evidence of the truth and divinity of it. So were the prophets and the apostles *inspired*." *Watts*.

In-stalment. A placing a person in a dignity, as that of a chancellor in one of our universities, &c. The word is derived from *in* and *stallum*, a term used for a seat in a church, or a bench in a court of justice. *Instalment* is likewise used for the ceremony, whereby the Knights of the Garter are placed in their rank in the chapel of St. George, at Windsor; and on many other like occasions. This is sometimes also called *installation*.

In-stant (1) signifies the point of time that stands as it were over our heads, wherein we perceive no succession; or it is that which takes up the time of only one idea in our minds. *Instant* expresses a shorter space of time than *moment*. *Instance* denotes that which stands or serves as a resting point. "We find in history *instances* of persons who, after their prisons have been flung open, have chosen rather to languish in their dungeons, than stake their miserable lives and fortunes upon the success of a revolution." *Aldison*.

The *example* consists of moral or intellectual objects, and is set forth by way of instruction or illustration; the *instance* consists of action only; rules are illustrated by *examples*, characters by *instances*.—*Immediately* is negative, it expresses simply that nothing intervenes: *instantly* is positive, signifying the very existing moment in which the thing happens.

In-stigate, from *instigo*, (*stigo*, I prick,) I urge forward by pricking. To urge any body to commit a crime.

In-stil (1) now signifies to make sentiments as it were drop into the mind.

In-stinct, *instinctus*, (*instinguo*, I stir up or stimulate,) a motion arising from inward cause. *Instinct* has been defined to be a tendency implanted in the minds of animals, when under the influence of certain feelings, to perform, independently of all teaching and

experience, certain actions necessary for the preservation of the individual.

Instinct, in brutes, bears some analogy to *reason* in man ; but *instinct* is the operation of the principle of animal or vegetable life, by the exercise of certain innate powers ; *reason* is the operation of the principle of intellectual life, by the exercise of observation and experience.

In-stitute (1) signifies to fix or form, according to a certain plan, for a specific purpose ; laws and communities are *instituted* : thus we say, Moses *instituted* the ceremonies of the old law ; and Jesus Christ *instituted* the sacraments of the new. To *establish* is to fix in a certain position what has been formed ; schools and various societies are *established*. In the former case something new is supposed to be framed, in the latter case it is supposed only to have a certain situation assigned to it.

In-struct (1). The communication of knowledge is the idea common to the terms *inform*, *instruct*, and *teach* : to *inform* is applicable to matters of general interest ; to *instruct* is applicable to matters of serious concern ; to *teach* respects matters of art or science : *inform* and *teach* are employed for things as well as persons, *instruct* only for persons.

In-strument. From the same origin as **INSTRUCT**. That by means whereof something is furnished or done.

In-sult (1) is an attack made with insolence ; an *affront* is a mark of reproach shown in the presence of others. — *Indignity* respects the feeling of the person offended ; *insult* respects the temper of the offending party.

In-terger (2). *Integers*, in arithmetic, denote whole numbers, in contradistinction to fractions. — *Integral*, or *integrant*, is applied to distinct parts of a whole, which may subsist apart. Division is into *integrant* parts ; but chemical decomposition into *constituent* parts, or elementary substances. — *Integrity*. The state of being whole and free from corruption.

Intellect, intelligence, from *intelligo*, (*inter*, among, *lego*, I choose.) *Understanding* is employed to describe a familiar and easy operation of the mind in forming distinct ideas of things. *Intellect* is employed to mark the same operation in regard to higher and more abstruse objects.

Intellect describes the power, and *intelligence* the exercise of the power: we speak of *intelligence* as displayed in the countenance of a child, whose looks evince that he has exerted his *intellect*. — The *mind* comprehends the thinking faculty in general with all its operations; the *intellect* includes only that part of it which consists in understanding and judgment: *mental* is opposed to corporeal; *intellectual* to sensual. There cannot be *genius* or *talent* without *intellect*; but there may be *intellect* without *genius* or *talent*. See **TALENT**.

Intend (3) signifies to bend the mind towards an object; to *mean* is simply to have in the mind; *intent* is said only of the person or mind; *intense* qualifies things in general: a person is *intent* when his mind is on the stretch towards an object; his application is *intense* when his mind is for a continuance closely fixed on certain objects. We speak also of *intense* heat, or *intense* cold. “*Intention* is when the mind, with great earnestness and of choice, fixes its view on any idea, considers it on every side, and will not be called off by the ordinary solicitation of other ideas.” *Locke*.

INTER. — **IN**, joined to **TRANS**, forms **INTER**, **INTRA**, and **INTRO**. “The place expressed by **IN**, may be surrounded by other bodies; and to get at the situation, it may be necessary to go *over*, or *through*, the encircling medium, which pas-

sage is sometimes denoted, in English, by *in, through*. When two or more bodies are on different sides, the enclosed object is said to be *between* or *among* these bodies. When the place is supposed to be a cavity, we say that the thing contained is *within*. The former of these situations is generally indicated, in Latin, by *inter*, and the latter by *intra* or *intro*. Whence, *intrare*, to pierce or go in, and our verb *to enter*." Booth.

INTER-CALARY. — *Intercalary* Day denotes a day (as the 29th of February,) inserted out of the common order, to preserve the equation of time : the word is formed from *inter* and *calere*, to call with a loud voice ; because the day inserted, was, among the Romans, proclaimed by the priest with a loud voice.

Inter-cede, from *intercedo*, (see *CEDO*, p. 6,) I move ~~between~~ ; is to act between two parties, with a view of reconciling their differences. One *intercedes* or *interposes* for the removal of evil, one *mediates* for the attainment of good.

Inter-course, from *intercurro*, (*curro*, I run,) I run between ; is used only in an extended sense : thus, we speak of an exchange of commodities being a commercial *intercourse*.

Inter-dict, from *interdico*, (see *DICO*, p. 9,) I put forth an order that something shall not be done. A censure inflicted by a pope or bishop, suspending the priests from their functions, and depriving the people of the use of sacraments, divine service, and Christian burial. In the year 1169, Pope Alexander III. put all England under an *interdict*, forbidding the clergy to perform any part of divine service, except the baptizing of infants, taking confession, and giving absolution to dying penitents. In the reign of King

John, the kingdom of England lay under a papal *interdic'* for above six years; it began A. D. 1208.

Inter-est, from *est*, it is, and *inter*, amongst; signifies, having a share in any thing: we have an *interest* in whatever touches or comes near to our feelings, or our external circumstances; we have a *concern* in that which respects our external circumstances. "To love our native country, and to study its benefit and its glory, to be *interested* in its concerns, is natural to all men." *Dryden*.

Inter-fere, (*fero*, I bear,) literally, is setting one's self between; it has nothing conciliating in it, like *intercede*; nothing authoritative in it, like *interpose*; nothing responsible in it, like *mediate*: it may be useful, or it may be injurious; it may be authorized or unauthorized. "So cautious were our ancestors in conversation, as never to *interfere* with party disputes in the state." *Swift*.

Inter-jection, *interjicio*, (see *JACIO*, p. 18,) I throw between. *Interjection*, in grammar, an expression used to denote some sudden motion or passion of the mind: as Oh! Oh! These exclamations, uttered in a strong and passionate manner, are considered by some writers as the first elements or beginnings of speech. As the greatest part of the expressions used on these occasions are taken from nature alone, the real *interjections* in most languages are monosyllables: and as all nations agree in those natural passions, so do they agree in the signs and indications of them.

Some deny that *interjections* are words, or any part of speech; and make them mere natural signs of the motions or passions of the mind, expressed by inarticulate sounds; but as these passions must be represented in discourse, the *interjection* has a good foundation in nature, and is a necessary part of speech.

Inter-lude, *interludens*, (*ludo*, I play,) playing between. — *Interlude*. An entertainment exhibited on the theatre between the acts of a play, to amuse the spectators while the actors take breath and shift their

dress ; or to give time for changing the scenes and decorations. — *Interludes* usually consist of songs, dances, feats of activity, concerts of music, &c.

Inter-mit, from *intermitto*, (see **MITTO**, p. 23,) I send between ; is to cease occasionally : to *cease* respects the course of things, things *cease* of themselves ; *stop* respects some external action, *rest* is a species of cessation that regards labour or exertion. That which *ceases* or *stops* is supposed to be at an end ; *rest* or *intermission* supposes a renewal.

Inter-pose, *interpono*, (see **PONO**, p. 29,) I place between ; is used principally in an extended sense : thus one *interposes* between two persons who are disputing, to prevent them from going to extremities : we speak also of the *interposition* of divine providence.

Inter-pret, from *inter* and *partes*, (that is, *linguas*, tongues ;) is to get the sense of one language by means of another ; it is sometimes used in an extended sense : thus, “ it is the characteristic of good nature, to *interpret* the looks and actions of men as favourably as it is possible.” — *Interpreter*. A person who explains the thoughts, words, or writings of some other, which before were unintelligible.

Inter-regnum, (*regnum*, a government,) the time a throne is vacant by the death of one prince and the accession of another.

Inter-rogate, (*rogo*, I ask,) is to ask alternately, or an asking between different persons.

Inter-rupt, (*rumpo*, I break,) to break in between, so as to stop the progress.

Inter-sect, (see **SECO**, p. 33,) to cut or divide each other ; to meet and cross each other.

Inter-sperse, (see **SPARGO**, p. 37,) to scatter here and there among other things.

Inter-stice, (see **SISTO**, p. 36,) a space between one thing and another.

Inter-val, (*vallum*, a fence,) literally, the space between the stakes which formed a Roman intrenchment ; and by an extended application, it signifies every space.

— *Interval* is now used to express the distance or space between two extremes, either in time or place.

Inter-vene, (see *VENIO*, p. 41,) to *come* between: *inter-mediate* signifies being in the midst, between two objects; the *intermediate* is applicable to space and time, *intervene* either to time or circumstances.—*Intervention* is said of inanimate objects, *interposition* is said only of rational agents.

For *IN*, see p. 191.

Interment, or *entertainment*, *in* and *terra*, the earth. The act of laying a deceased person in the ground. The ancients did not *inter* their dead; they burnt them, as the Indians do at this day. The Abyssinians, in lieu of *interring* their dead, shut them up in the bodies of trees, made hollow for this purpose.

In-testate (2). A person who dies without making a will. Heretofore, those who died *intestate* were held accursed; as every person was enjoined to bequeath a part of his estate to the church, for the safety of his soul; which a person who neglected to make a will, and to leave a legacy to the church, was judged to have abandoned.

In-timacy, *intimus*, innermost, known to the innermost recesses of the heart. A slight knowledge of one constitutes an *acquaintance*; to be *familiar* requires an acquaintance of some standing; *intimacy* requires such an acquaintance as is supported by friendship: an *acquaintance* with a subject is opposed to entire ignorance, *familiarity* with it is the consequence of frequent repetition, and *intimacy* arises from a steady and thorough research.

In-toxication, (*toxicum*, a poison,) signifies, literally, im-bued with a poison.

Intrepid (2) marks the total absence of fear; *undaunted* is unmoved at the prospect of danger. *Intrepidity* and *undauntedness* denote a higher degree of fearlessness

than *boldness*: *boldness* is confident, it forgets the consequences; *intrepidity* is collected, it sees the danger and faces it with composure; *undauntedness* is associated with unconquerable firmness and resolution, it is awed by nothing.

In-tricate has its origin from *trica*, the small hairs used to ensnare birds.— *Complexity* and *complication* both convey less than *intricacy*; *intricate* is that which is very complicated.

In-trigue has the same origin as INTRICATE. *Intrigue* is used to signify the plot of a play, or romance; or that point wherein the principal characters are the most embarrassed, through the artifice and opposition of certain persons, or the unfortunate falling out of certain accidents and circumstances.— *Intrigue*, in common language, is used to denote a plot; a private transaction in which several parties are engaged, and usually an affair of love.

In-trinsic, from *intrinsicus*, on the inside. A term applied to the real and genuine value of any thing; in opposition to the *extrinsic*, apparent, or popular value.

Intro-duce, from *introduco*, (*intro*, within, and *duco*, I lead;) I lead in.

In-trude (1) is to thrust one's self into a place, *encroach* is to creep as it were into a place: a man is an *intruder* who is an unbidden guest at the table of another; he is an *interloper* when he joins any society in such a manner as to obtain its privileges without sharing its burdens.

In-tuition (1). The act whereby the mind perceives the agreement or disagreement of two ideas, immediately by themselves, without the intervention of any other: in which the mind perceives the truth, as the eye doth the light, only by being directed to it. Thus the mind perceives that white is not black; that three are more than two, and equal to one and two.

In-vade (1) is to march in; it has an improper as well

as a proper signification : “ King John *invaded* the rights of the barons in so arbitrary a manner as to provoke their resistance.”—“ William the Conqueror *invaded* England in the year 1060.”

In-valid (2) is, literally, one not strong : an *invalid* is so denominated from his wanting his ordinary share of health and strength ; a *patient* is one who is labouring under some bodily suffering : old soldiers are called *invalids*, who are no longer able to bear the fatigues of warfare.—‘To *weaken* is said both of persons and things, to *invalidate* is said of things only : we *weaken* the force of an argument by an injudicious application ; we *invalidate* the claim of another by proving its informality in law.

In-vective (1) and *abuse* both denote harsh and unseemly censure : *abuse* is dictated by anger, and is mostly addressed by word of mouth to the individual ; *invective* is dictated by party spirit or an intemperate warmth of feeling in matters of opinion, and is communicated mostly by writing.

Inveigh and *declaim* agree in the sense of using the language of displeasure against any person or thing ; *declaim* is used generally, *inveigh* particularly : public men and public measures are subjects for the *declaimer*, private individuals afford subjects for *inveighing* ; the former is under the influence of particular opinions or prejudices, the latter is the fruit of personal resentment and displeasure.

In-vent (1) signifies, literally, to come at or light upon. The merit of *inventing* consists in newly applying or modifying the materials which exist separately ; the merit of *discovering* consists in removing the obstacles which prevent us from knowing the real nature of the thing : the astronomer *discovers* the motions of the heavenly bodies by means of the telescope which has been *invented*. — *Invent* is employed as to that which is the fruit of one’s own mind ; Mahomet’s religion consists of nothing but *inventions* ; *feign* is employed as to that which is unreal ; the heathen poets *feigned* all

the tales which constitute the mythology or history of their deities : to *frame* is employed as to that which requires deliberation and arrangement : Psalmanazar *framed* an entire new language, which he pretended to be spoken in the island of Formosa. — *Invention* denotes the act of finding any thing new : or the thing thus found. — *Invention* is also used for the discovery of any thing hidden. Thus on the 3d of May a festival is celebrated to commemorate the *invention* or finding of a wooden cross, supposed to be the true one, by Helena, the mother of Constantine the Great.

In-vert and **in-verse** (1). *Inverse ratio*, is that in which more requires less, or less requires more. As for instance, in the case of light from a luminous object, the light received is less at a greater distance, and greater at a less distance ; so that more as to distance gives less as to light. This is usually expressed by the term *inversely*, or *reciprocally*, as the square of the distance. — *Inversion*. Change of order or time, so that the last is first, and the first last ; or change of place, so that each takes the room of the other.

In-vest (1), literally, to clothe in any thing ; it is also used in an extended sense : we speak of a monarch being *invested* with supreme authority.

In-vestigate (1) is, literally, to seek by the traces or footsteps ; it is used with us only in an extended sense : physicians *investigate* the causes of diseases ; magistrates *investigate* doubtful and mysterious affairs. A *research* is a remote inquiry, an *investigation* is a minute inquiry, a *scrutiny* is a strict examination.

Invidious, from *invideo*, I look at with an evil eye ; is applied to what causes ill-will : *envious* (a variation of invidious,) signifies having ill-will. A task is *invidious* that puts one in the way of giving offence ; a person is *envious* when the prospect of another's happiness gives him pain.

In-vite (2) signifies the contrary of avoiding, *viz.* to seek or ask : that is *attractive* which draws the

thoughts towards itself; that is *alluring* which awakens desire; that is *inviting* which offers persuasion; that is *engaging* which takes possession of the mind.

In-undate, (*unda*, a wave,) to flow into. The *overflow* bespeaks abundance; to *inundate* bespeaks not only abundance but vehemence: when it *inundates* it flows in faster than is desired, it fills to an inconvenient height. These terms are also used in an improper sense: the heart is said to *overflow* with grief or joy; a country is said to be *inundated* with foreigners when numbers intrude themselves to the annoyance of the natives.

In-vocation (1), in Theology, an act whereby we adore God, and call on him for assistance.

Invocation, in Poetry, an address at the beginning of a poem, wherein the poet calls for the assistance of some god, particularly of his muse, or the deity of poetry. It may be observed, that the deities invoked are not looked on as divine personages from whom the poets expect any real assistance. Under the name of Muse they wish for the genius of poetry, and for the qualities necessary for the execution of their design. These are mere allegories, or manners of expressing themselves poetically; just as when they personify and make gods of sleep, of fame, and other natural and moral things; and thus the Muses come to be of all ages, countries, and religions. There are Pagan, Christian, Greek, Latin, and English Muses.

In-volve (1), literally, to roll into, but it is principally used in a figurative sense; thus we speak of a man being *involved* in debt or difficulties.

“ One death *involves*
“ Tyrants and slaves.”

Thomson.

Ir-rational (2), (*ratio*, reason,) is employed to express the want of reason, or a deficiency in the exercise of

this faculty: *irrational* is not so strong a term as *foolish*, it is applicable more frequently to the thing than to the person; *foolish* is applicable to the person as well as to the thing.

Ir-refragable (2) signifies, literally, not to be broken, but it is now used only in a figurative sense: when arguments have never been satisfactorily answered they are termed *irrefragable*.

Ir-ritate, (*irrito*, a frequentative from *ira*, anger,) is to excite anger.

Ir-ruption, from *irrumpe*, I break in violently; is used, principally, to designate an irregular and impetuous movement of undisciplined troops; *invasion* is the act of a regular army. "The study of ancient literature was interrupted in Europe, by the *irruption* of the Goths and Vandals."

Item, from *item*, also, again, a second time. *Item* is a word used in a list of things to denote any article added to the former ones.

Itinerant, from *itineror*, I go a journey. (*Itineror* is derived from *iter*, a road, or the act of going on the road; and *iter* is from *eo*. See *Eo*, p. 11.)

J.

JOURNAL. (See *DEUS*, p. 9.) An account kept of daily transactions.—*Journey*. The travel of a day.

———— "Scarce the sun
"Had finished half his *journey*."

Milton.

Judge, from *judico*, (which is formed of *jus*, see *Jus*, p. 18, and *Dico*, p. 9,) I speak what the law dictates. I give sentence.—*To judge*, is sometimes used in the sense of, to pass severe censure, to doom severely; but this is a sense seldom found except in the Scripture. "*Judge* not, that ye be not *judged*." *Matt.* vii. 1. See also, *Luke* vi. 37.

July, from *Julius*, the second name of Caius Julius Cæsar, who was born in this month.

June, from *Junonius*, belonging to Juno. This name was given to the month, because there were festivals in honour of Juno in it. Some derive it à *junioribus*, this being for the young people what the month of May was for the old ones, a time of holiday.

Junior, from *junior*, the younger. *Junior* is the correlative of *Senior*.

Juxta-position, from *juxta*, near, and position. (See PONS, p. 29.) The state of being placed by each other.

L.

LABOR is derived, it is said, from *labo*, I fall or faint, because labour causes faintness.

Language, from *lingua*, a tongue. We may define *language*, if we consider it materially, to be letters forming and producing words and sentences; but if we consider it according to the design thereof, then *language* is apt signs for the communication of thoughts. The term *language* originally signified only the use of the "tongue" in speech. Analogy has extended its meaning to all intentional modes of communicating the movements of the mind: thus we use the expressions, "articulate language," "written language," "the language of gesture," "language of the eyes."—*Linguist*. A man skilful in languages. It was a saying of the Emperor Charles V. "that so many languages as a man understands, so many times he is a man."

Latitude, from *latitudo*, breadth. *Latitude*, in geography, the distance of a place from the equator. *Latitude*, in astronomy, is the distance of a star from the ecliptic.

Laudable, worthy to be praised, is from *laudo*, I praise.

Longitude, from *longitudo*, length. *Longitude* of a

place on the earth denotes its situation east or west : its latitude, which is reckoned from the equator, denotes its situation north or south. *Longitude* of a star, is the distance of its place from the vernal equinoctial point.

Lucubration, from *lucubro*, (*lux, lucis*, light,) I study or work by candle-light.

Lunatic, from *luna*, the moon, is a term applied to persons of insane minds, on account of the supposed influence of the moon on such individuals.

M.

MAGISTRATE. See MAGNUS, p. 22.

Major. A Latin term, which signifies greater. Hence *majority*, the greater number. *Majority* is the contrary to *minority*.

Mani-fest, from *manus*, the hand, and *festus*, a participle of *fendo*, (see p. 13,) in a primary sense, signifies the quality of being so near that it can be laid hold of by the hand ; thus we speak of a ship's *manifest*, that is, a draught of the cargo, showing what is due for freight. To *manifest* is to make plain. See p. 126.

Mandate. See Do, p. 10.

Master. See MAGNUS, p. 22.

Maxim, from *maximum*, the greatest ; a general principle, a leading truth. " That the temper, the sentiments, and the morality of men, is influenced by the example and disposition of those they converse with, is a reflexion which has long since passed into proverbs, and been ranked among the standing *maxims* of human wisdom." *Rogers*.

May, from *Maia*, the mother of Mercury ; sacrifices being offered to her on the first of this month.

Mayor, corrupted from *major*, one who is greater than others. *Mayor* is the title given to the chief magistrate of a corporation, who, in London and York, is called *Lord Mayor*.

Medi-tate, from *meditatus*, participle of *meditor*, (which is probably formed of *medius*, the middle, and *ito* I go often, or I go much ;) to occupy the mind in the examination of a thought, or the execution of any design.

Medi-terranean, from *medium*, the middle, and *terra*, the earth. Something enclosed within land. *Mediterranean*, is more particularly used to signify a large sea, which flows between the continents of Europe and Africa.

Memento. A Latin word which signifies, do thou remember ; with us it denotes a hint to awaken the memory. " Is not the spectacle of other people's death a *memento* sufficient to make you think of your own ? " — *Memorandum*. A thing to be remembered.

Meridian. See *DEUS*, p. 9.

Merit, from *moritum*, that which is deserving of a reward.— " The mind which is imbued with a love of knowledge, should pause on the accounts of noble characters, till it borrow something of their greatness ; for *merit* is reflective, and is caught by being deeply meditated. It passes, like heat, into that which for any length of time preserves an intimate contact with it ; it tinges with the hue of eternity, whatever lingers within the sphere of its influence."

Mile. The mile is of different extent in different countries. The Roman and Italian, or geographical, mile contains a thousand paces, *mille passus*, whence the term *mile* is derived.

Militia. A collective term understood of the bodies of soldiers, or persons who make a profession of arms. The word comes from the Latin, *miles*, a soldier ; and *miles*, from *mille*, which was anciently written *mile* : for in levying soldiers at Rome, as each tribe furnished a thousand, (*mille* or *mile*,) whoever was of that number was called *miles*.

Militant, (from *milicans*, fighting,) a term applied to the church of Christ on earth, being still *engaged in warfare* with sin. " The state of Christians in this world is frequently compared to a state of warfare,

and this allusion has appeared so just, that the character of *militant* has obtained, as the common distinction of that part of Christ's church sojourning here in this world, from that part of the family at rest." *Rogers*. —The Romanists divide the church into militant, patient, and triumphant: the *militant* is on earth; the *patient* or passive, they place in purgatory; and the *triumphant* in heaven.

Mille-nnium, compounded of *mille*, a thousand, and *annus*, a year. A term literally signifying a *thousand years*; chiefly used for the time of our Saviour's expected second appearance and reign upon earth. "The opinion of the *millennium* was never generally received in the Christian church, and there is no just ground to think it was derived from the Apostles." *Whitby*.

Minister, *minus*, less, one less than another: one acting under superior authority.

Minor. A Latin term, literally denoting "less," used in opposition to *major*, greater. *Minor*, denotes a person under age, (that is, under the age of twenty-one,) who, by the laws of this country, is not yet arrived at the power of administering his own affairs, or in the possession of his estate.

Minute, from *minutus*, small. *Minute*, in the computation of time, is used for the sixtieth part of an hour. *Minute* is also used to signify a short sketch of any thing hastily taken in writing. In this sense we say, the *minutes* of the proceedings of the House of Lords, &c.

Miracle, from *miraculum*, a wonder. "A *miracle* is a sensible suspension or controlment of, or deviation from, the known laws of nature. Now, nature is the assemblage of created beings: these beings act upon each other, or by each other, agreeably to certain laws, the result of which is, what we call the *course* or order of nature. These laws are invariable: it is by them God governs the world. He alone established them; he alone therefore can suspend them.

Effects, which are produced by the regular operation of these laws, or which are conformable to the established course of events, are said to be *natural*; and every palpable deviation from the constitution of the natural system, and the correspondent events in that system, is called a *miracle*." See *Deism Refuted*, by Rev. T. H. Horne.

Miscellany, from *misceo*, I mix. A mass formed out of various kinds.

Miser, from *miser*, miserable. A term applied to one who in wealth makes himself *miserable* by the fear of poverty.

Mission, from *missio*, (see *MIRRO*, p. 23,) a term used, among the Romans, to signify the emperor's sending to rescue a wounded gladiator from his antagonist. — *Mission*, in theology, denotes a power or commission to preach the Gospel. Jesus Christ gave his disciples their *mission* in these words, "Go, and teach all nations."

Mob. (See *MOVEO*, p. 24.) A tumultuous assemblage of persons are named the "mob," or the "mobility," from their readiness to *move*, or to be *moved*.

Moment, from *momentum*, (*moveo*, I move,) that which causeth motion, or that which is in motion. A short space of time is sometimes called a moment.

Money, from *moneta*, which is said to be derived from *moneo*, I advise or mark, that is, show by some mark the weight and fineness of the metal of which coin is composed.

Monster, a mis-shapen creature. Any thing out of the common course of nature. The ancients looked on such productions as "warnings" from Heaven, whence the origin of the term: *monstrum* is from *moneo*, I teach or warn, or put in mind of a thing.

Mood, from *modus*, a manner. *Mood*, in grammar, is used to signify the different *manners* of conjugating verbs, agreeably to the different actions or affections to be expressed; as showing, commanding, &c. With respect to the origin of moods, it may be observed,

that verbs are of that kind of words which signify the *manner* and form of our thought ; of which the principal is affirmation. See **INDICATIVE**. Verbs are also formed to receive different inflexions, as the affirmative regards different persons and different times ; whence arise the tenses and persons of verbs.

N.

NECESSITY. See **CEDO**, p. 6.

Ne-uter, from *ne*, not, and *uter*, either of the two. —

Neuter gender. See **GENDER**. — *Neuter* verb. See **VERB**.

Nin-compoop, a corruption of *non*, not, and *compos*, in one's right senses, is used by Addison to signify a fool.

Nominative, from *nomino*, I name. — *Nominative* case. See **CASE**.

Nostrum, from *nostrum*, our own. A medicine, the composition of which is not made public, but remains in some single hand.

November, from *novem*, the ninth. *November* is the *ninth* month reckoning from March, which was, when the Romans named the months, accounted the first.

Nucleus, from *nux*, *nucis*, a nut ; a term applied to any thing around which other matter is assembled, as the kernel of a *nut* is enclosed in the shell.

O.

OB, which chiefly denotes the action of *placing before*, or *in front* or *opposite*, or on the *surface*, serves to intimate something *before*, in the way of opposition, or precaution ; it may serve to denote *around*, *every where*, *all over* : sometimes it

denotes a *bad quality*, so as to offend or hurt, and sometimes it may serve to decrease. **OB** becomes *oc, of, op*, as *occur* for *obcur*, *offer* for *obfer*, *oppose* for *obpose*.

OB-DURATE (*durus*, hard,) is employed only in a moral sense, and is principally applied to a mind obstinately bent on vice.

Ob-dience, from *obedio*, (a change of *ad*, to, and *audio*, I hear,) I listen to and submit to the will or orders of another; is a course of conduct conformable either to some specific rule, or the express will of another: thus, we show our *obedience* to the law, by avoiding the breach of it; we show our *obedience* to the will of God, by making that will the rule of our life.

Ob-ject, from *obicio*, (see **JACIO**, p. 18,) I throw in the way; is literally that which lies before one. The particular point to which our efforts are directed, and which is had always in view, is termed our *aim*: we pursue our *object* by taking the necessary means to obtain it, it becomes the fruit of our labour.

To *object* is to cast in the way, to *oppose* is to place in the way; there is, therefore, very little original difference, except that *casting* is a more momentary and sudden proceeding; *placing* is a more premeditated action, which distinction, at the same time, corresponds with the use of the terms in ordinary life: to *object* to a thing is to propose or start something against it; but to *oppose* is to set one's self up steadily against it: one *objects* to ordinary matters, one *opposes* matters that call for deliberation.

Ob-lation and offering are both from *offero*, (see **FERO**, p. 13,) I bring before; the latter, however, is a term of much more general and familiar use than the former: *offerings* are both moral and religious, *oblation* is religious only, and properly denotes things offered to God and the church, that is, the priests. Till the fourth century, the church had no fixed revenues, nor

any other means of subsistence but alms, or voluntary oblations.

Ob-lige, from *obligo*, I bind up ; is only used figuratively : we are *bound* by an oath, *obliged* by circumstances, and *engaged* by promises : science *binds*, prudence or necessity *oblige*, honour and principle *engage*.

Ob-literate, *oblitero*, (*litera*, a letter,) I cover over letters.

Ob-livion, *oblivio*, forgetfulness. *Forgetfulness* characterizes the person, or that which is personal : *oblivion* the state of the thing : the former refers to him who *forgets*, the latter to that which is *forgotten* ; we blame a person for his *forgetfulness*, but we sometimes bury things in *oblivion*.

Ob-loquy, *obloquor*, I speak against. The idea of angry treatment of others, is common to the terms *reproach*, *contumely*, and *obloquy* : *reproach* is either deserved or undeserved — Christian is a name of *reproach* in Turkey : *contumely* is always undeserved — our Saviour was exposed to the *contumely* of the Jews ; *obloquy* is always supposed to be deserved — a man who uses power, only to oppress those who are connected with him, will deservedly bring upon himself much *obloquy*.

Ob-noxious, (*noxius*, hurtful,) exceedingly noxious and causing offence, or else liable to offence from, to be hurt or punished by others ; *offensive* signifies, simply, liable to give offence.

Ob-scure, *obscurus*, literally, interrupted by a shadow : *darkness* expresses more than *obscurity* ; the former denotes the total privation of light, the latter only the diminution of light : *obscure* is mostly used figuratively — “ merit is often *obscured* in the possessor, by the unfortunate circumstances of his life.”

Ob-sequies. Funeral solemnities or ceremonies performed at the burials of eminent personages. The word is derived from *obsequium*, obedience, these obsequies being the last duties we can render to the deceased. — *Obsequiousness* is used to denote respect carried to excess.

Ob-serve, (*servo*, I keep,) is to *keep* a thing present *before* one's own view, or to communicate our view to another: we *remark* things as matters of fact, we *observe* them in order to judge of, or draw conclusions from, them. *Observation* is the act of observing objects, with the view to examine them; *observance* is the act of observing in the sense of keeping, or holding sacred.

Ob-solete, *obsoletus*, grown out of use. "*Obsolete* words may be laudably revived, when they are more sounding and more significant than those in practice." *Dryden*.

Ob-stacle, *obsto*, (see *Sro*, p. 36,) I stand in the way. A *difficulty* lies most in the nature and circumstances of the thing itself; the *obstacle* and *impediment* consists of that which is external; we speak of encountering a *difficulty*, surmounting an *obstacle*, and removing an *impediment*.

Ob-streperous, *obstrepo*, (*strepo*, I make a noise,) I make a noise before (a person or object).

Ob-struct, from *obstruo*, (*struo*, I build,) I build before, or set something in the way; is used both literally and figuratively: trees placed across a road form an *obstruction* to the march of an army; "self-conceit *obstructs* the sight."

Ob-tain, *obtineo*, (*lineo*, I hold,) I hold secure within my reach. The word *get* is used promiscuously for whatever comes to the hand, whether good or bad, sought for or not; but *gain*, *obtain*, and *procure*, include the wishes of the agent.

Ob-trude, (*trudo*, I thrust,) is to thrust one's self in the way: to *intrude* is to thrust one's self into a place: it is *intrusion* to go into any society unasked, it is *obtruding* to join a company, and to take part in the conversation without their consent.

Ob-viate, (*via*, a way,) to meet in the way; it is only used figuratively. What one *prevents* does not happen at all, what one *obviates* ceases to happen in future; we *obviate* those evils which we have already

felt; that is, we *prevent* their repetition. *Obvious* signifies the quality of lying in one's way, or before one's eyes; it is principally applied to objects of mental discernment. "It is *obvious* to remark that we follow nothing heartily, unless carried to it by inclination."

: Why was the sight

"To such a tender ball as th' eye confin'd,

"So *obvious* and so easy to be quench'd."

Milton.

Oc-casion, (*cado*, I fall,) signifies that which falls in the way, so as to produce some change. What is *caused* seems to follow naturally, what is *occasioned* follow incidentally, what is *created* receives its existence arbitrarily: a wound *causes* pain, accidents *occasion* delay, scandal *creates* mischief. The *occasion* obtrudes upon us, the *opportunity* is what we seek or desire. "God has put us into an imperfect state, in which we have perpetual *occasion* for each other's assistance." *Swift.*

Oc-cident, *occidens*, going down, (the west,) that part of the horizon where the sun sets. See **ORIENT**.

Oc-cult, from *occulto*, I hide. Philosophers, when unable to discover the cause of an effect, say it arises from an *occult* cause. "An artist will play a lesson on an instrument without minding a stroke; and our tongue will run divisions in a tune not missing a note, even when our thoughts are totally engaged elsewhere: which effects are to be attributed to some secret act of the soul, which to us is utterly *occult*, and without the ken of our intellects." *Granville.*

Oc-cupy, (*capió*, I hold,) is to hold or keep something, so that it cannot be held by others. To *occupy* is only to hold under a certain agreement, to *possess* is to hold as one's own; thus, a tenant *occupies* a farm, a landlord *possesses* it. We say, figuratively, to *hold* a person in esteem or contempt, to *occupy* a person's attention, or to *possess* his affection. "The mind

should be always ready to turn itself to the variety of objects that *occur*, and allow them as much consideration as shall be thought fit." *Locke*.

Occur, from *occurro*, (see *CURRO*, p. 9,) I run in the way; is only used figuratively, to denote any thing that is presented to the memory or attention.

Octavo, from *octo*, eight. A book is said to be in *octavo* when a sheet is folded into *eight* leaves.

October, from *octo*, eight. See *NOVEMBER*.

Ocular, from *oculus*, an eye. Known by the eye.

Of-fend, *offendo*, I strike against, I make angry. Circumstances as well as actions serve to *displease*, a supposed intention is requisite in order to *offend*, *ver* marks frequent efforts to *offend*, or the act of *offending* under aggravated circumstances.

Of-fer, *offero*, (see *FERO*, p. 13,) I bring before. What is *given* is actually transferred, what is *presented* or *offered* is put in the way of being transferred.

Of-ficer, *officious*. "Words often vary their signification according to the views in which they are presented: to officiate (*ob*, and *facere*, to do or perform,) is to perform any act *for* another, while *officious* is too much in the way, troublesome by *obtruding* services. Officer is literally one who acts *for*, or in the *service* of, another; and though the term officer sometimes implies a superior or commander, it is only alluding to those over whom his *office* is extended, for with respect to his employer, he is a servant." *Booth*.

Omen, from *omen*, a token of good or bad luck. The primitive signification of this word seems to be, a sign of future events from the language of a person speaking, without any intention to prophesy. The application and meaning of this term was, however, soon extended; and in its secondary sense comprehended and supposed signs of future events, or presages, drawn from things, as well as from the words of men.

O-mission, from *omitto*, (*mitto*, I send,) I send aside or away, denotes the neglect of doing something.

Omni-potence, from *omnipotentia*, (*omnis*, all, *potentia*, power,) power to do every thing.

Omni-presence, from *omnis*, every, (place understood,) and *presens*, present. Presence in every place.

Omni-science, from *omnis*, all, and *scientia*, knowledge. Knowledge of every thing. "By no means trust to your own judgment alone; for no man is *omniscient*." *Bacon*.

———— "What can 'scape the eye
 "Of God all-seeing, or deceive his heart
 "*Omniscient*." *Milton*.

Omni-vorous. See **VORO**, p. 42.

Opinion, from *opinio*, (*opino*, I believe without full evidence,) denotes a probable belief; or a doubtful and uncertain judgment of the mind. *Opinion* is also defined, the assent of the mind to propositions not evidently true at first sight; nor deduced, by necessary consequence, from others that are so. According to logicians, demonstration flows from science or knowledge, and probable arguments beget *opinion*. That the planets revolve about the sun is a branch of knowledge; that they are inhabited by beings similar to men is only an *opinion*. Hence knowledge is said to be certain; *opinion*, uncertain.

Opponent, *oppono*, or *obpono*, (see **PONO**, p. 29,) I place against. *Enemies* seek to injure each other; *opponents* treat each other sometimes with acrimony, but their differences do not necessarily include any thing personal; *antagonists* are opponents in actual engagement.—*Combat* is used principally in regard to speculative matters, *oppose* in regard to personal concerns: we *combat* a person's opinions, and *oppose* his measures. We speak of characters, sentiments, and principles being *opposite*.

Opportunity is doubtless a compound of *porto*, I bear; it denotes that which happens fit for the purpose. This term, as well as *occasion*, is applied to the events of life; but the latter is that which determines our

conduct, and leaves us no choice, it amounts to a degree of necessity ; the former is that which invites to action : we do things, therefore, as the *occasion* requires, or as the *opportunity* offers.

Op-press, from *opprimo*, (see **PREMO**, p. 30,) I press down ; is to crush by hardships or unreasonable severity.

Op-probrium, (*probrum*, reproach,) signifies the highest degree of reproach or stain. The idea of disgrace in the highest possible degree is common to the terms, infamy, ignominy, and opprobrium : *infamy* attaches more to the thing than to the person ; *ignominy* is thrown upon the person ; *opprobrium* is thrown upon the agent rather than the action.

Op-pugn, from *oppugno*, (*pugno*, I fight,) I fight against ; is used only in a moral sense : "Ramus was one of the first *oppugnors* of the old philosophy." *Johnson*.

Optative, from *opto*, I wish. In grammar, a mood in the conjugation of verbs, serving to express an ardent desire or wish for any thing. In Greek, the wish is expressed by a particular inflexion. Instead of a particular set of inflexions to express this desire, the Latins, French, and English express it by an adverb of wishing prefixed. The Latins, by *utinam* ; the French by *plut à Dieu* ; the English, by *would to God*.

Oracle. (See **OS**, p. 26.) Seneca defines an *oracle* to be an enunciation by the mouths of men, of the will of the Gods. *Oracle* is also used for the daemon who gave the answer, and the place where it was given. Among the Pagans, *oracles* were held in high estimation ; and they were consulted on a variety of occasions, pertaining to national enterprises and private life. Mankind have had always a propensity to explore futurity ; and conceiving that future events were known to their gods, who possessed the gifts of prophecy, they sought information and advice from the *oracles*, which in their opinion were supernatural and divine communications.

Ordinal, from *ordinalis*. In grammar, an epithet given

to such numbers as mark the order of things, as first, second, tenth, &c. See **CARDINAL**.

Orient, from *orientis*, genitive of *oriens*, arising. The east point of the horizon is thus called, because it is in this part that the sun appears to rise. See **OCCIDENT**.

P.

PALATINE, from *palatium*, a palace. *Palatine*, or count palatine, a title anciently given to persons who had any office in the prince's palace ; but afterwards conferred on those delegated by princes to hold courts of justice in the provinces, and on such of the lords as had a *palace*, that is, a *court of justice* in their own houses : the most noted were the Duke of Lancaster, the Earl of Chester, and the Bishop of Durham ; and the counties of Lancaster, Chester, and Durham are yet called *Counties Palatine*.

Parri-cide.—**Patri-cide**. See **CÆDO**, p. 4.

Parse, from *pars*, a part. To resolve a sentence into the elements or *parts* of speech, and describe the changes that happen to each word.—*Participle*, a word which partakes both of the qualities of the noun and of the verb.—*Particle*, (*particula*, small part,) denotes a little indeclinable word, consisting of one or two syllables at the most.

Passion, *passio*. (See **PATION**, p. 27.) “ A most ridiculous singularity has crept into our language in the signification of the word *passion*. One would suppose, by its general appropriation to the *passion of anger*, that this passion was the strongest of all passions, and that therefore it was so called by way of eminence. It is true, the effects of anger are, like the rest of the passions, of an active nature ; but the cause of it, like that of the rest, is an impression made on the mind, by some object which occasions a kind of *suffering*. If we were to tell a Frenchman that such a man was in a passion ; he would ask, *Quelle passion, Monsieur ?* ”

‘What passion, Sir?’ And if we were to explain it farther to him, he would say, *Eh! Monsieur, vous voudriez dire qu’il est en colere.* ‘Ah! you mean to say he is angry.’ In consequence of this vulgar application of the word, a *passionate man* means an angry man; while the most awful and important fact in Christianity, the ‘*Passion of our Saviour*,’ is in direct opposition to such a sense.” See *Walker’s English Grammar*.

Passive has the same origin as PASSION.

Patience, from *patientia*, (*pator*, I suffer,) suffering.

Patience is used to signify suffering misfortunes calmly.

Peculation, from *peculatio*, the crime of employing for his own use the public money, by a person who has the management, receipt, or custody thereof. (*Peculatio* is formed from *pecuniæ ablatio*, that is, the taking away of money.)

Pecuniary, from *pecuniarius*, belonging to money.

Pliny says that money was called *pecunia*, from *pecus*, a herd, because the coin was stamped with the figure of an ox.

Pendulum. See PENDO, p. 27.

Penetrate, from *penetrare*, (which is compounded of *penitus*, the most secret part, and *intrare*, to gain,) to enter beyond the surface. To reach the meaning.

Pen-insula, from *pene*, almost, and *insula*, an island. A piece of land almost surrounded by water.

PER.—“The Latin PER is from the Greek *περιω*, (*peiro*), to perforate or pass through; the equivalent and origin of our verb to pierce. As a prefix it marks, literally, a *passage through* any medium; and, figuratively, *through what means* any action is accomplished: in the latter sense it answers to our *by*.

“ **PER**, being from one end to the other, also denotes the completion of an action, and to say a thing is *perfected* is the same as if we should say it was *thoroughly made* (see **FACIO**, p. 11). This use is very general in composition.

“ From the Latin, *saudere*, to advise, we have to *persuade*, to advise with effect, or to convince ; and in its primitive sense we have to *perish*, from the Latin *perire*, (*per*, through, and *ire*, to go,) to go through or to disappear ; and, figuratively, *to die*.” *Booth*.

Per-ambulation, *perambulo*, (*ambulo*, I walk,) I walk or travel through.

Per-ceive, from *percipio*, (see **CAPIO**, p. 5,) I take hold of thoroughly ; is only applied in a moral sense. *See* is either employed as a corporeal or incorporeal action : we *see* the light with our *eyes*, or we *see* the truth of a proposition with our mind's *eye*.

Perceive and *observe* are applied to such objects as are seen by the senses as well as the mind conjointly : we may *see* a thing distinctly or otherwise ; we *perceive* it always with a certain degree of distinctness ; and *observe* it with a positive degree of minuteness. We speak of things being *sensible*, (as a *sensible* difference in the atmosphere,) and *perceptible* ; but the latter always refers more to the operation of the mind than the former.

The impression of an object that is present to us is termed a *perception* ; the revival of that impression, when the object is removed, is an *idea* ; a combination of ideas by which any image is presented to the mind is a *conception* ; the association of two or more ideas so as to constitute it a decision, is a *notion*.

The faculty of *perception* seems to be that which constitutes the distinction between the animate and inanimate parts of the creation. *Perception* is a power, the existence of which can only be known by the experience which every man has of what passes within himself, but the mind is as incapable of comprehending the nature of *perception*, as the eye is of seeing itself. Nevertheless, of all the operations of our minds, the *perception* of external objects is the most familiar.

Peregrination, from *peregrinatio*, a wandering up and down.

Per-emptory, from *peremptus*, (see *Emo*, p. 10,) taken away entirely. A *peremptory* action in law, is one which cannot be renewed or altered.

Per-fect, *perficio*, (see *Facio*, p. 11,) I make or do thoroughly. A thing is *complete* in all its parts, *perfect* as to the beauty and design of the construction, and *finished* as it comes from the hand of the workman. There is nothing, in the proper sense, *perfect* which is the work of man; but the term is used relatively for whatever makes the greatest approach to perfection.

Per-fidy, *perfidia*, (*fides*, faith,) is breaking through faith in a great degree, and implies the addition of hostility to the breach of faith.

Per-forate. (*foris*, a door,) signifies, literally, to make a door, but it is used only in an extended sense. To *penetrate* and *bore* do not differ in sense but in application, the latter being a term of vulgar use: to *penetrate* is simply to make an entrance into any substance; to *pierce* is to go deep; to *perforate* and to *bore* are to go through, or at all events to make a considerable hollow. — *Orifice* respects that which is natural, *perforation* that which is artificial.

Per-ish, from *pereo*, (see *Eo*, p. 11,) I go through, or thoroughly away; is used to express the dissolution of substances, so that they lose their existence. The term *perish* expresses more than *dying*; it is possible

for the same thing to *die* and not to *perish* : thus a plant may be said to *die* when it loses its vegetative power ; but it is said to *perish* if its substance crumbles into dust.

Per-jure, from *perjuro*, (*juro*, I swear,) which has the same meaning as the Saxon word *forswear*, namely, to swear contrary to the truth ; but *forswear* is applied to all kinds of oaths, to *perjure* only for such kinds of oaths as have been administered by the civil magistrate.

Per-manent, *permaneo*, (*maneo*, I stay,) I stay to the end. *Durable* is said of material substances ; *lasting* is applicable to that which is supposed to be of the longest duration ; *permanent* signifies remaining to the end, it is principally applied to the affairs of men : “ one who is of a moderate disposition will generally prefer a *permanent* situation with small gains, to one that is lucrative but temporary.”

Per-mit, *permitto*, (see *Mitto*, p. 23,) I send through or away ; or, I let a thing go its way. The idea of determining the conduct of others by some act of our own is common to the terms *consent*, *permit*, and *allow*. — *Permission* and *leave* are said to be asked for : we request *permission*, but not *liberty*, to speak ; we beg *leave* to offer our opinion. — *Licence*, (*licet*, it is lawful,) signifies, properly, being *permitted* by law.

Per-mutation, *permuto*, (see *Muto*, p. 25,) I change frequently ; or, I change by giving or taking one thing for another.

Per-nicious, *perniciēs*, (*neco*, I kill,) causing violent and total dissolution. *Pernicious* approaches nearer to *destructive* than to *ruinous* ; both the former imply tendency to dissolution, but the latter refers us to the result itself ; hence we speak of the instrument or cause as being *destructive* or *pernicious*, and the action or event as *ruinous* : that which is *hurtful* may hurt in various ways, but that which is *pernicious* necessarily tends to destruction ; confinement is *hurt-*

ful to the health, bad company is *pernicious* to the morals.

Per-petrate, *perpetro*, I go through with. The idea of doing something wrong is common to the terms, *perpetrate* and *commit*, the first is a much more determined proceeding than the latter: one may *commit* offences of various degrees and magnitude; but one *perpetrates* crimes only, and those of the more heinous kind.

Per-petual, *perpetuo*, (*pecto*, I seek,) I seek thoroughly. *Perpetual* signifies going on every where and at all times; *continual* signifies keeping together without intermission: what is *continual* admits of no interruption, but it may have an end; what is *perpetual* admits of no termination, but there may be intervals in it. There is a *continual* passing and repassing in the streets of the metropolis during the day; the world, and all that it contains, are subject to *perpetual* change.

Per-plex, *perplexor*, or *perplector*, (*plecto*, I twist,) I twist or jumble together. *Perplex* is only used figuratively: we speak of being *perplexed* by contrary counsels or interests. A person is *distressed* either in his outward circumstances or his feelings; he is *harassed* mentally or corporeally; he is *perplexed* in his understanding, more than in his feelings.

Per-quisite, *perquisitus*, (see QUERO, p. 31,) that which is sought for thoroughly. *Perquisite* is now applied only to denote something gained by a place or office over and above the settled wages.

Per-secution, from *persecutio*, a following on; implies a following with repeated acts of vengeance. It is principally used in reference to the infliction of penalties for religious opinions.

Per-severe, (*severus*, steady,) signifies to be steady throughout or to the end: we *continue* from habit; we *persevere* from reflection and the exercise of one's judgment; we *persist* from attachment. *Persevere* is employed only in matters of some moment, in things

of sufficient importance to demand a steady purpose of the mind ; *persist* is employed in the ordinary business of life : those who do not *persevere* can do no essential good ; and those who do *persevere* often effect what has appeared to be impracticable : of this truth the discovery of America is a remarkable proof.

Per-sist, from *persisto*, (see *SISTO*, p. 36,) I stand by ; is used only in an extended sense, as synonymous with *persevere* and *continue*, but *continue* is simply to do as one has done hitherto ; to *persevere* is to continue without wishing to change, or from a positive desire to attain an object ; to *persist* is to continue from a determination not to cease.

Person, from *persona*, which is said to be borrowed from *a personando*, from *personating*, and is supposed to have first signified a mask, (*larva*,) for the actors who appeared masked on the stage were sometimes called *larvati* and sometimes *personati*. As the several actors represented each their single individual person, other people, who were also distinguished by something in their form or character, whereby they might be known, came also to be called, by the Latins, *personæ*. Again, as these actors rarely represented any but great and illustrious characters, the word came at length to import the mind, as being a thing of the greatest regard and dignity among human matters : and thus men, angels, and even God himself, were called *persons*.

Persons, in grammar, is a term applied to verbs and pronouns, which being conjugated, are applicable to three different persons. *I love*, is a verb used in the first person ; *thou lovest*, designs the second person ; *he loveth*, makes the third : and thus in the plural number.

Personal verb, a verb conjugated in all the three persons : it is thus called in opposition to *impersonal* verbs, which have only the third person.

Per-spective, *perspicuous*, *perspicio*, (see *SPECIO*, p. 37,) I look well about, or take a thorough view of. *Per-*

spective is used to denote the science by which things are ranged in pictures, according to their appearance in their real situation. — *Clearness* is used figuratively to mark the degree of light by which one sees things distinctly, and *perspicuity* the quality of being able to be seen through; both these epithets denote qualities equally requisite to render discourse intelligible, but each has its peculiar character: *clearness* respects our ideas, and springs from the distinction of the things themselves that are discussed; *perspicuity* respects the mode of expressing the ideas, and springs from the good qualities of style.

Per-spiration, from *perspiro*, (see *SPIRO*, p. 38,) I breathe through; is used to denote the fluid excreted from the small arteries under the skin.

Per-suade, *persuadeo*, I use entreaties or arguments to bring to an opinion. A superior *exhorts*, his words carry authority with them and rouse to action; a friend and equal *persuades*, he wins and draws by the agreeableness or kindness of his expressions.

Per-tain, *pertineo*, (see *TENEO*, p. 39,) literally, I reach from one place or person to another. *Pertinent* signifies relating to the subject under consideration, thus we speak of *pertinent* remarks. — To be *tenacious* is to hold an opinion close, or to let it go with reluctance: we speak of a man being *tenacious* of whatever may effect his honour. To be *pertinacious* is to hold an opinion in spite of what can be advanced against it; it often happens that persons are most *pertinacious* in maintaining that which is most absurd. “Diligence is a steady, constant, and *pertinacious* study, that naturally leads the soul into the knowledge of that which at first seemed locked up from it.” *South*.

Per-turbation, *perturbo*, (*turbo*, I trouble,) I trouble exceedingly.

Per-vade, *pervado*, (*vado*, I go,) I go through, or all over.

Per-verse, pervert, *perverto*, (*verto*, I turn,) I turn aside.

Pervert is used to mark a turning from the right to

the wrong, as *convert* is to turn from the wrong to the right.

Per-vious, *pervius*, (*via*, a way,) having a way through.

Peti-tion, from *petitio*, (*pelo*, I entreat humbly,) an humble request.

Petri-faction. See *FACIO*, p. 11.

Pisci-vorous. See *VORO*, p. 42.

Plausible. See *PLAUDO*, p. 28.

Pleni-potentiary. Compounded of *plenus*, full, and *potentia*, power. A person who has full power and commission to do any thing. The word is chiefly understood of the ministers sent by princes to treat of peace, marriages, and other important matter. *Plenipotentiary* and *envoy*, (*i. e.* one sent,) are terms applied to persons sent on some particular occasion; *ambassador* (*ambasciator*, one that waits on another,) and *resident* denote permanent functionaries. *Ambassador* and *plenipotentiary* hold the highest representative rank; the office of *residents* and *envoys* is subordinate.

Plu-ral, from *pluralis*, that which contains many. *Plural*, in grammar, a particular inflexion of nouns and verbs, whereby they come to express a plurality of persons or things. The Latins, English, and others, have only two numbers, the *singular* and *plural*; the Greeks and Hebrews have three, *singular*, *dual*, and *plural*. (*Dual*, is from *dualis*, pertaining to two.)

Por-tend, from *portendo*, (*porro*, beforehand, and *tendo*, I spread or show,) I signify before a thing happeneth.

Porter, from *porta*, a gate. One that has the charge of the gate. Or, from *porto*, I carry, one that carries.

“By *porter*, who can tell whether I mean a man who bears a burthen, or a servant who waits at a gate?”
Watts.

Post. See *PONO*, p. 29.

Potential, from *potentia*, power. *Potential* is used to denote and distinguish a kind of qualities which are supposed to exist in the body, in *potentiâ* only, by

which they are capable, in some manner, of effecting and impressing on us the ideas of such qualities, though not actually inherent in themselves. In this sense we say, *potential* heat; brandy and pepper, though cold to the touch, are said to be *potentially* hot. See ACTUAL. — *Potential*, in grammar, is a term given to one of the moods of verbs. The *potential* mood is the same in form with the subjunctive, but differs from it in this, that it hath always implied in it, *possum*, I am able, *volo*, I am willing, or *debeo*, I ought. It is sometimes called the permissive mood, because it implies a permission to do a thing. In English, *may* and *can* are signs of the potential mood.

PRE, PRO, as well as PER, (see PER,) have a common origin. See p. 237.

“ PRO and PRÆ, (or PRÆ,) are equivalent to *for* or *fore*, and differ from PER, as *fore* from *through*. Both express an *entry* or *passage*; but in the one we attend to the circumstance of *entering* or *passing*, and in the other *the entry* is supposed to have been made.

“ PRO and PRÆ were the *for* and *fore* of the Romans. To *proceed* (*cedere*, to go,) is to go forward; to *procure*, (*curare*, to take care of,) is to manage or transact *for* another. *Pre-engagement* is a *fore engagement*; to *pre-judge* is to judge *beforehand*; and to *preside*, (*sedere*, to sit,) to sit *before* or have authority *over*

others. To pronounce, (*nuncio*, I tell,) is to speak out; to provoke, (*vocare*, to call,) is to call forth or forward." *Booth*.

PRETER, or PRÆTER, is for *præ tra*, and has the conjoined meanings of *præ* and *trans*. It is therefore used to signify *before*, but *separate* from, *beside* or *over* and *above*, that to which it is near. It also denotes *opposed to*, arising from the idea that it is *far before* or *beyond* another.

The prefix PUR, is the same as the French word *pour*, and Latin *pro*: it is synonymous with *for*. To *purpose*, (see PONO, p. 29,) is to *place for* or *on account of*, that is, *intend*; *pursuit*, from the French *suiivre*, (from *sequor*, I follow,) is following *for*, or in chase of; *purlieu*, from *lieu*, (Latin, *loco*,) a place, is the *fore places*, environs, or outskirts of any inclosure or other specified situation.

Pre-cede, *precedo*, (see CENO, p. 6,) I go before. Both *precedent* and *example* apply to that which may be followed or made a rule; but the *example* is commonly present or before our eyes, the *precedent* is properly some thing past.

Antecedent and *preceding* both denote priority of time, or the order of events; but the former in a more vague and indeterminate manner than the latter: a *preceding* event is that which happens immediately before the one of which we are speaking; whereas, *antecedent* may have events or circumstances interven-

ing. *Antecedent* is opposed to posterior ; *preceding* to succeeding.

Pre-cept, from *præcipio*, (see **CAPIO**, p. 5,) I take before ; signifies the thing laid before the mind in order to be known and obeyed. A sovereign issues *commands*, a master gives *orders*, a moralist lays down *precepts*.—We are said to believe in *doctrines*, to obey *precepts*, to imbibe or hold *principles*.

Maxim is a moral truth that carries its own weight with itself ; *precept*, *rule*, and *law*, borrow their weight from some external circumstance : the *precept* derives its authority from the individual delivering it, the *rule* acquires a worth from its fitness for guiding us in our proceeding, the *law* derives its weight from the sanction of power.

Pre-cipitancy, from *præcipito*, (*caput*, the head,) I throw headlong. *Rashness* expresses hurried and excessive motion, *temerity* denotes the quality of acting by the impulse of the moment ; we speak of *hastiness* in regard to our movements, and *precipitancy* in regard to our measures.

Pre-cise, from *præcido*, I cut by rule ; is applied to that which has determinate limitations. “ A definition is the only way whereby the *precise* meaning of moral words can be known.” We never can be too *accurate* or *exact*, but we may be too *precise* when we dwell on unimportant particulars ; hence the epithet *precise* is sometimes taken in the unfavourable sense of affectedly exact.

Accuracy concerns the operations of our senses and our understanding ; *exactness* regards our dealings with others, as our engagement or our payments ; *precision* is applied to our habits and manners in society—we speak of *precise* behaviour, of persons being *precise* in their mode of dress, and in the hours they keep. “ The *precise* difference between a compound and a collective idea is this, that a compound idea unites things of different kinds ; but a collective, things of the same kind.” *Watts*.

Pre-clude, *præcludo*, (see **CLAUDO**, p. 7,) I shut out or hinder by some anticipation. *Prevent* and *obviate* are the acts of either conscious or unconscious agents; *preclude* is the act of *unconscious agents only*: we say a person *prevents* another from coming, or illness *prevents* him from coming; a person *obviates* a difficulty by a contrivance, or a certain arrangement *obviates* every difficulty. We speak of circumstances *precluding* a man from enjoying certain privileges; but we cannot say a person *precludes* another.

Pre-cursor, from *præcurro*, (see **CURRO**, p. 9,) I run before, and *forerunner* signify, literally, the same thing; but *forerunner* is properly applied only to one who runs before to any spot to communicate intelligence; and it is, figuratively, applied to things which, in their nature, or from a natural connection, precede others; *precursor* is *only* employed in this figurative sense.

Pre-dict, from *prædico*, (see **DICO**, p. 9,) I declare beforehand. *Predict*, *foretel*, and *prophecy*, all signify to declare what is to happen, and convey the idea of a verbal communication of futurity to others: *prognosticate* denotes knowing, rather than speaking, of things to come. One *foretels* by a simple calculation or guess; one *predicts* by a supernatural power, *real or supposed*; one *prophesies* by means of inspiration.

Predicament is that which may be asserted of any thing; when applied to circumstances, it expresses a temporary embarrassed *situation*: thus we speak of being in, or of bringing ourselves into, a *predicament*.

Predicate, that part of a proposition which affirms or denies something of the subject. Thus, in the phrase, "God made the world," the phrase, *made the world*, is the predicate, and *God* is the subject. In "Peter is a man," *Peter* is the subject, *man* the predicate, and *is* the copula. See **COPULA**. — *Predicament*, is the collection of several common *predicates* disposed in a certain order. The philosophers distribute all beings, all the objects of our thoughts or

ideas, into certain genera or classes, in order to gain a more distinct and precise notion thereof; which classes the Latins call *predicaments*, and the Greeks *categories*. — *Prediction* is a declaration beforehand of what is to come.

Pre-face, *præfari*, to speak before. An advertisement in the beginning of a book, to inform the reader of the design, order, method, &c. observed in it.

Pre-fer, from *præfero*, (see *FERO*, p. 13,) I take before; signifies to take one thing rather than another. To *choose* is to take one thing instead of another, to *prefer* is to take one thing before, or rather than, another: we sometimes *choose* from the bare necessity of choosing, but we never *prefer* without making a positive and voluntary choice.

Pre-fix, *præfigo*, (see *FIGO*, p. 13,) I fix before. *Prefix* is the opposite to *affix*.

Pre-judge, *præjudico*, (see *DICO*, p. 9,) I judge beforehand, that is, before examination. *Prepossession* applies to the feelings, *prejudice* refers only to opinions: we may be *biassed* for or against, we are always *pre-possessed* in favour, and mostly *prejudiced* against.

Pre-late, *prelatus*, (see *FERO*, p. 13,) carried or advanced before the rest. An ecclesiastic raised to some eminent and superior dignity of the church.

Pre-liminary, formed from *præ*, before, and *limen*, threshold. Something to be examined or determined before an affair can be treated of thoroughly, and to the purpose.

Pre-lude, from *præludo*, (see *LUDO*, p. 22,) I play before; is used principally in an extended sense. The idea of a preparatory introduction is included in the terms *prelude* and *preface*; but the former consists of actions, the latter of words. *Prelude* was first adopted in music, and meant a short flight of music which was placed first in order to prepare the voice or hand for the performance of the regular composition. It now denotes any thing which shows what is to follow.

"The last Georgic was a good *prelude* to the *Æneid*."
Addison.

Pre-mature, from *præmaturus*, (*maturus*, ripe,) ripe before others, or before its usual time; is applied to that which is done with too much haste.

Pre-meditate, *præmeditor*, I meditate before-hand. *Fore-sight* denotes the simple act of the mind in seeing a thing before it happens; *premeditation* signifies coming at the knowledge of a thing by force of meditating or reflecting deeply.

Pre-mise, from *premitto*, (see *Mitto*, p. 23,) I send before; is to set down before-hand, or explain previously. *Premise* and *presume* are both employed in regard to our previous assertions or admissions of any circumstances; the former is used for what belongs to opinions, the latter for what belongs to facts. No argument can be pursued until we have *premised* those points upon which both parties are to agree; we must be careful not to *presume* upon more than what we are fully authorized to take for certain. — *Premises*. The first two propositions of an argument. Thus, in the argument, "Every man is an animal;" "Peter is a man;" "therefore Peter is an animal;" the propositions, *every man*, and *Peter*, are the premises. *Premises* are the principles of our reasonings, as being clear, evident, and demonstrative propositions, from the relations of which to one another, we draw or infer new truths. — *Premises*, in law, the lands, &c. mentioned in the beginning of a deed, lease, or conveyance.

Pre-mium, literally denotes "a reward" or "recompense." It is applied to something given to invite a loan or bargain.

Pre-pare, *præparo*, I get before-hand.

Pre-ponderate, from *præ*, before, and *pondus*, a weight; signifies to exceed in weight.

Pre-pose, preposition, *præpono*, (see *Pono*, p. 29,) I place before. — *Preposition*, in grammar, one of the

parts of speech. *Prepositions* are indeclinable particles.

Pre-posterous, from *præ*, and *post*, behind ; signifies, literally, that side foremost which is unnatural and contrary to common sense. *Foolish*, *absurd*, and *pre-posterous* rise in degree ; a violation of common sense is implied by them all. *Foolish* is applied to any thing, however trivial, which in the smallest degree offends our understanding ; *absurd* and *preposterous* are said only of serious things that are applied to our judgments.

Pre-rogative, from *præ*, and *rogo*, I ask. A pre-eminence which one person has over another. The word is borrowed from the appellation given to a certain tribe or century in ancient Rome. (*Century* is from *centum*, a hundred, as the *century* consisted of a division of the people amounting to a hundred.) This century gave the first vote in the assemblies for the election of magistrates ; *quasi prærogati* ; because *first* asked for their suffrage.

Pre-sage, from *præsagio*, (*sagus*, knowing, *sagio*, I know quickly,) I perceive readily ; signifies to be wise about what is to come. To *forebode* and to *presage* signify to form a conclusion in one's own mind as to future events ; *presaging* is a conclusion or deduction of what may be from what is, it lies in the understanding rather than in the imagination ; *foreboding* lies altogether in the imagination. The Romans judged of future events by certain signs which their superstition or the artifice of their priests had invented. Their most celebrated *presages* were founded on the flight of birds, or the entrails of victims.

Pre-science, prescient, *præscio*, (see *Scio*, p. 33,) I know before-hand.

Pre-scribe, from *præscribo*, (see *Scrimo*, p. 33,) I write before-hand ; signifies to set down authoritatively, also to write medical directions and forms of medicine. To *order* is the act of one invested with a partial authority — a master gives *orders* to his ser-

vant; to *prescribe* is the act of one who is superior by virtue of his knowledge—a physician *prescribes* to his patient.

Pre-sent, *præsens*, (*ens*, being,) being before, being now in view or under consideration. To *introduce* is to bring into any place, to *present* is to bring into the *presence* of: we speak of a person being *introduced* to another, and of a person being *presented* at court, that is, to the sovereign.

To *give* is a familiar term which designates the ordinary transfer of property; to *present* is a term of respect, it includes in it the formality and ceremony of setting before another that which we wish to give; to *offer* is an act of humility or solemnity, it bespeaks the movements of the heart, which impels us to make a transfer; we *give* to our domestics, *present* to princes, *offer* to God.

Pre-serve, *præservo*, (see **SERVO**, p. 35,) I keep away from danger. The idea of having in one's possession is common to the terms *keep* and *preserve*, but to *preserve* is to keep with care and free from all injury. We speak of being *saved* or *spared* from any evils; *preserved* and *protected* refer only to evils of magnitude, as ruin or oppression.

Pre-side, *præsideo*, (see **SEDEO**, p. 33,) I sit before others, or have authority over them.

Pre-sume, from *præsumo*, (see **SUMO**, p. 38,) I take first or before; signifies to believe without previous examination, or affirm without immediate proof. — *Presumptive* comes from *presume*, in the sense of supposing or taking for granted; and *presumptuous* and *presuming* in the sense of taking to one's self any unauthorized importance.

A *presumptive* heir is one expected to be heir; *presumptive* evidence is that which is founded on something probable but not demonstrated. *Presumptuous* is a stronger term than *presuming*, the former designates the express quality of presumption, the latter the inclination; hence, we speak of *presumptuous* rather

than *presuming* language, of a *presuming* rather than a *presumptuous* disposition.

Pre-tend, from *pratendo*, (see **TENDO**, p. 39,) I stretch before; is to hold out a delusive appearance. To *feign* and to *pretend* are both opposed to what is true; to *feign* consists often of a line of conduct, to *pretend* consists always of words: we *affect* by putting on a false appearance, we *pretend* by making a false declaration; some *affect* the manners of gentlemen, and *pretend* to gentility of birth.

The *pretence* is set forth to conceal what is bad, the *pretension* is set forth to display what is good: a man of bad character may make a *pretence* of religion, persons of the least merit often make the greatest *pretension*. — The *pretence* is not so great a violation of truth as *pretext*; the one may consist of truth and falsehood blended, the other consists of falsehood altogether.

Pretension and *claim* both signify an assertion of rights, but they differ in the nature of the rights; the first refers only to the rights which are considered as such by an individual, the latter to those which exist independently of his supposition. Those who have the best *claims* to the gratitude of mankind are commonly men who make the fewest *pretensions*.

Preter or **preterit**, from *præteritus*, past. In grammar, an inflexion of verbs, expressing the past tense or time.

Pre-vail, from *pravaleo*, (*valeo*, I am strong,) I am strong above others; is mostly used in a moral sense. *Pre-vailing* refers to the quality of a particular object, *prevalent* marks the quality of prevailing as it affects objects in general: we speak of a *prevailing* opinion, and of particular disorders being *prevalent*.

Pre-varicate, *prævaricor*, I act or speak first in one way and then in another.

Pre-vent, from *prævenio*, (see **VENIO**, p. 41,) is literally, I come or go before-hand. God is said to *prevent* us, if he interposes with his grace to direct our purposes

toward that which is right. [See the prayer at the close of the Communion Service, beginning with the words "*Prevent* us, O Lord;" and compare Psal. lxxxviii. 13. in the Book of Common Prayer, with the verse as it stands in the Old Testament.]

To *prevent* is often taken in the sense of to *hinder*, but the latter is properly an act of the moment, it supposes no design, and is applied to the movements of a particular individual; the former is a premeditated act, and is adapted for general purposes. I *hinder* a person who is running, if I lay hold of his arm and make him walk; it is the object of a good government to *prevent* crimes, rather than to punish offenders.

Pre-vi-ous, *previus*, (*via*, a way,) leading the way, or going before.

PRO. — For the explanation of PRO, see p. 245.

Pro-ceed, process, *procedo*, (*cedo*, I move,) I move forward. *Proceeding* is said commonly of such things as happen in the ordinary way of doing business; *process* is said of such things as are done by rule; the former is considered in a moral point of view, the latter in a scientific or technical point of view.

Procession is used in speaking of a number of persons going forward in a certain order: a *procession* may consist of persons in all ranks and stations, but *train* and *retinue* apply to such as follow a person in a subordinate capacity.

Pro-claim, *proclamo*, (see CLAMO, p. 7,) I cry aloud before many persons. We *announce* an event that is just at hand, we *proclaim* an event that requires to be known, we *publish* what is supposed likely to interest all who know it.

Pro-crastinate, (*cras*, to-morrow,) to put off till to-morrow, or from day to day.

Pro-cure, from *procuro*, (*curo*, I care for,) I get the thing cared for, or sought after. We may *obtain* a thing by the exertions of others, but *procure* is parti-

cularly employed for one's own personal exertions. — *Procurator* or *proctor* is one who takes care of the affairs of others.

Pro-d-igai, from *prodigo*, (see *Ago*, p. 2,) I drive or launch forth; is to give out in large quantities. The *extravagant* man spends his money without reason, the *prodigal* man spends it in excesses; thus one may be *extravagant* with a small sum, one cannot be *prodigal* without great property.

Prodigy is that which is out of the usual course of nature. The *enormous* contradicts our rules of estimating and calculating, the *prodigious* raises our minds beyond their ordinary standard of thinking. “Diogenes did beg more of a *prodigal* man than the rest; whereupon one said, ‘See your baseness, that when you find a liberal mind, you will take most of him.’ ‘No, (said Diogenes) but I mean to beg of the rest again.’”

Pro-duce, *product*, *produco*, (see *Duco*, p. 10,) I lead forth. To *yield* is the natural operation of any substance to give out the parts or properties inherent in it; *produce* conveys the idea of one thing causing another to exist, or to spring out of it.

Production is applied to every individual thing that is produced by another, in this sense a tree is a production: *produce* and *product* are applied only to those productions which are to be turned to a purpose; the former in reference to some particular object, the latter in a general sense. *Product*, in arithmetic, the quantity (drawn forth) arising from the multiplication of two or more numbers.

Pro-fess, *professus*, participle of *profiteor*, (*fateor*, I speak,) I speak openly. An exposure of one's thoughts or opinions is the common idea in the signification of the terms *profess* and *declare*, but they differ in the manner of the action; one *professes* by words or by actions, one *declares* only by words: the *profession* may be general and partial, the *declaration* is positive and explicit.

To *profess* is employed only for what concerns one's self, to *declare* is likewise employed for what concerns others.

Pro-fligate, (see **FLICO**, p. 14,) one who *dashes forward* without consideration.

Pro-fuse, from *profundo*, (see **FUNDO**, p. 15,) I pour forth; is used only in a moral sense; thus we say, "a man is *profuse* in his acknowledgments, who repeats them oftener, or delivers them in more words, than are necessary."

Profusion is taken in relation to unconscious objects which are poured forth in great plenty, *profuseness* is used in relation to conscious agents; we speak of a *profusion* of things, and of persons indulging themselves in *profuseness*.

Pro-gress, *progredior*, (see **GRADUS**, p. 16,) I move forward. — "Arithmetical *progression* is a series of quantities proceeding by continued equal differences, either increasing or decreasing. Thus,

Increasing 1, 3, 5, 7, 9, &c. or

Decreasing 21, 18, 15, 12, 9, &c.

where the former progression increases continually by the common difference 2, and the latter series or progression decreases continually by the common difference 3. — Geometrical *progression* is a series of quantities proceeding in the same continual ratio or proportion, either increasing or decreasing; or it is a series of quantities that are continually proportional; or which increase by one common multiplier, or decrease by one common divisor; which common multiplier or divisor is called the common ratio. As,

Increasing 1, 2, 4, 8, 16, &c.

Decreasing 81, 27, 9, 3, 1, &c.

where the former progression increases by the common multiplier 2, and the latter decreases by the common divisor 3. Thus it will be seen that arithmetical *progression* is effected by addition and sub-

traction, and geometrical *progression* by multiplication and division."

Pro-ject, from *projicio*, (see **JACIO**, p. 18,) I throw or put forward. *Project* is only used figuratively for that which is put forward by the mind; *designs* and *plans* are practised and suited to the ordinary and immediate circumstances of life; *projects* consist mostly in speculation, and are contrived for extraordinary occurrences. "Greatness of mind is a quality that does not live on air: it stands in perpetual need of the lifts and proppings of kindred natures; it longs to *project* itself towards its fellows."

Pro-lix, changed from *prolaxus*, (*laxus*, loose,) loose to a great degree; is used only in an extended sense: we speak of a *prolix* manner of writing.

Pro-minent, *promineo*, I put out or forward, show myself from far. Nothing is *prominent* but that which projects beyond a certain line; every thing is *conspicuous* which may be seen by many: a figure in a painting is said to be *prominent* if it appears to stand forward, but it is not properly *conspicuous* unless there be something in it which attracts general notice.

Pro-miscuous, from *promisceo*, I mix thoroughly; is applied to any number of different objects mingled together; *indiscriminate*, is only applied to the action in which one does not discriminate different objects.

Pro-mise, *promitto*, (see **MITTO**, p. 23,) I send or set before-hand. We *promise* a thing in a set form of words, that are clearly and strictly understood; we *engage* in general terms, that may admit of alteration.

Pro-mote, from *promoveo*, (see **MOVEO**, p. 24,) I move forward; is only used figuratively. A person may *advance* himself, or may be advanced by others: he is *promoted* and *preferred* only by others. *Promotion* is used in regard to offices in general, and *preferment*, mostly in regard to ecclesiastical situations.

Prompt, from *promptus*, the participle of *promo*, (*pro* and *mo*,) I draw out, or make ready; marks one's desire to get ready. He is *diligent* who loses no time, but

keeps close to his work ; he who is *expeditious* applies himself to no other thing that offers, he finishes *every* thing in its turn ; he is *prompt* who works with spirit, so as to make things ready.

Ready is in general applied to that which has been intentionally prepared for a given purpose ; *promptness* and *aptness* lie in the personal endowments or disposition : we speak of things being *ready* for a journey, persons being *apt* to learn, or *prompt* to obey or to reply.

Pro-mulgate, from *promulgo*, or *provulgo*, signifies to make vulgar, or publicly known. We may *publish* that which is a domestic or a national concern ; we *promulgate* properly only that which is of general interest ; such as doctrines, principles, and precepts. The Jewish Law was *promulgated* by Moses ; the *promulgation* among the Gentiles of the Gospel, or the law of Christ, was effected by the apostles and disciples.

Pro-noun, or *pronomen*, in grammar, a part of speech used instead of a noun, as its substitute or representative, whence the denomination ; from *pro*, for, and *nomen*, a noun. Pronouns are distinguished into pronouns of the first, the second, and the third person, according as the subject of the conversation is, the speaker himself, the party addressed, or some third object different from both. As this third person may be absent or unknown, the distinction of gender becomes necessary ; and accordingly, in English, it has belonging to it the three genders, *he*, *she*, *it*.

Pro-nounce, *pronuncio*, I speak out. To *utter*, is to send forth a sound ; to *speak*, is to utter an intelligible sound ; to *pronounce*, is a formal mode of speaking.

Propagate, from *propago*, I cut down a vine, that of it many young may be planted. See DISSEMINATE.

Pro-pensity, from *propendeo*, (see PENDEO, p. 27,) I hang forward ; is only used figuratively, to denote a strong leaning of the will towards an object ; *prone*, (*pronus*, downward,) characterizes an habitual and

fixed state of the will towards an object; *inclination* marks the first movement of the will towards an object; and *tendency* is a continued inclination. We may have an *inclination* to that which is good or bad, high or low; *tendency* is applied to those things which degenerate or lead to bad; *propensity* and *prone-ness* refer only to that which is bad and low, we speak of a person having a *propensity* to drinking, and a *prone-ness* to lying.

Propitiation, is defined to be a sacrifice offered to God to assuage his wrath, and render him *propitious*. The Latin word *propitius*, whence propitious, signifies kind, favourable, merciful. Among the Jews there were both ordinary and public sacrifices, offered by way of thanksgiving; and extraordinary ones offered by particular persons guilty of any crime, by way of *propitiation*. The Roman church believe the mass to be a sacrifice of *propitiation*, for the living and the dead. The reformed church allow of no *propitiation*, but that one offered by Jesus Christ on the cross.

Pro-portion, is sometimes confounded with *ratio*, yet the two have, in reality, very different ideas. (See *RATIO*.) “*Proportion* again is frequently confounded with *progression*. In effect, the two often coincide: the difference between them only consists in this, that *progression* is a particular species of *proportion*, in which the second of the three terms has the same ratio to the third, which the first has to the second. Add to this, that *proportion* is confined to three terms, but *progression* goes on to infinity (so that *progression* is a series or continuation of *proportions*); and that in four terms 3, 6, 12, 24, *proportion* is only between the two couples 3 and 6, and 12 and 24; but the *progression* is between all the four terms.” (See *PROGRESSION*.) — *Proportionate* signifies having a portion suitable to, or in agreement with, some other object. The signification of *proportion* and *symmetry* is the same, namely, a due admeasurement of the parts to each other, and to the

whole ; but *symmetry* has a partial application, *proportion* is applied to every thing which admits of dimensions and an adaptation of the parts.

Pro-*pose*, *propono*, (see **PONO**, p. 29,) I place before.

To *offer* and *propose* are both employed in matters of practice or speculation, but the former is a less definite and decisive act than the latter : we commonly *offer* by way of obliging, and *propose* by way of arranging or accommodating.

Proposal is used in the sense of an offer, *proposition* in the sense of setting down in a distinct form of words.

The *sentence* consists of any words which convey sentiment, the *proposition* is the thing set before the mind ; *sentence* has more regard to the form of words, and *proposition* to the matter contained. *Proposition*, in logic, part of an argument, in which some quality, either negative or positive, is attributed to a subject. A proposition consists of two terms ; the one, that which we affirm, called the *subject* ; the other, the thing affirmed, called the *predicate* or *attribute*. These two are either joined or separated, by the intervention of some *copula* or disjunctive. See **PREDICATE** and **COPULA**.

Pro-*rogue*, from *prorogo*, I put off ; is used in the general sense of deferring for an indefinite period ; *adjourn* signifies only to put off for a day, or some short period ; the former is applied to national assemblies only, the latter is applicable to any meeting : both these terms are applied to the sessions of parliament ; the first denotes its continuance from one session to another, the second marks no more than a continuance of the session from one day to another.

Pro-*scribe*, *proscribo*, (see **SCRIBO**, p. 33,) I write up publicly. — *Proscription*. A publication made in the name of the chief or leader of a party, by which he promises a reward to any one who shall bring him the head of one of his enemies.

Prose, from *prosa*, the natural language of mankind,

loose and unconfined by poetical measure. *Prosa* is deduced from *prorsa* or *prorsus*, going forwards, by way of opposition to *versa*, or turning backwards; as is necessary in writing verse. Prose-writers have been compared to foot-travellers, who walk with less noise, but more security, than those on horseback.

Pro-secute, *prosequor*, (*sequor*, I follow,) I follow immediately after. *Continue* is indefinite, it denotes simply going on with a thing as it has been begun; *prosecute* and *pursue* (which has the same origin as *prosecute* and *persecute*), mark the action of continuing by some particular rule or manner. "To *persecute*, always implies some cruelty or injustice, as the motive for *following*; to *prosecute*, is to proceed by legal measures."

Pro-spect, from *prospicio*, (see SPECIO, p. 37,) I see before; designates the thing seen, *view* and *survey* mark the act of a person looking at a thing: we take a *view* or *survey*, the *prospect* presents itself; we speak of our *view*, but not of our *prospect*, being intercepted. These words are used figuratively: "ignorant people take but narrow *views* of things, the capacious mind of a genius takes a *survey* of all nature." *Prospect*, considered as a view into futurity, is opposed to *retrospect*.

Pro-sper, compounded of *pro*, and *spes*, hope, signifies to be agreeable to the hopes. Men are said to *prosper* who accumulate wealth agreeably to their wishes, and beyond their expectations. 'To *flourish* and *thrive* are always taken in a good sense, to *prosper* admits of a different view: one may *prosper* by that which is bad.

Pro-stration, from *prostratus*, lying down or overthrown; is sometimes used in an extended sense, as when we speak of "a sudden or a great *prostration* of strength."

Pro-tect, from *protego*, which signifies literally, I put something before a person as a covering.

Defence is an occasional action, *protection* is a per-

manent action : a person may be *defended* in any particular case of actual danger or difficulty, he is *protected* from what may happen as well as what does happen.

Pro-test, from *protestor*, (*testes*, a witness,) I call to witness ; signifies to declare a thing solemnly. — *Protest*, as a substantive, denotes a solemn declaration of opinion against a measure. *Protest*, in law, is used for an open affirmation, that a person does, either not at all, or but conditionally, yield his consent to any act. Any of the Lords in Parliament have a right to *protest* their dissent to any bill passed by a majority, with their reasons for such dissent ; which *protest* is entered in form. The members of the House of Commons have no right to *protest*. — *Protestant*. A name first given in Germany to those who adhered to the doctrine of Luther, because, in 1529, they *protested* against a decree of the Emperor Charles V.

Pro-trude, *protrudo*, (*trudo*, I thrust,) I thrust forward.

Pro-verb, *proverbium*, (*verbum*, a word.) A short sentence, frequently repeated by the people ; or, more properly, a *proverb* is a concise, witty, and wise speech, grounded upon long experience, and containing, for the most part, some useful warning. The *adage* of former times is the *proverb* of the present, the only difference that there appears between them is this, the former is the fruit of knowledge and long experience, the latter of vulgar observations ; the *adage* is therefore more refined than the *proverb*. — A method of instruction by *Proverbs* and Parables was adopted by those who, by genius and reflection, exercised in the school of experience, had accumulated a stock of knowledge, and were desirous of reducing it into the most compendious form, and comprising, in a few maxims, those observations which they apprehended most essential to human happiness. This mode of instruction was peculiarly adapted to a rude state of society.

Pro-vide, *provideo*, (see VIDEO, p. 41,) literally, I see

before-hand; and, figuratively, I get in readiness for some future purpose.

Providence expresses the particular act of providing, *prudence* the habit of providing; the former is applied to the Divine Superintelligence, to animals and to men, the latter is employed only as a characteristic of men. [The Latin adjective *prudens* is a contraction of *providens*, the participle of *provideo*; the substantive *prudentia* (whence *prudence*,) is formed from *prudens*.] — *Providence* also implies a particular interposition of God in administering the affairs of individuals and nations, and wholly distinct from that general and incessant exertion of his power, by which he sustains the universe in existence.

Pro-voke, *provoco*, (see *Voco*, p. 41,) I call forth. The tender feelings are said to be *awakened*, the affections and passions in general are *excited*, the angry passions are commonly *provoked*; the tears of the afflicted *excite* a sentiment of commiseration, the most equitable administrations of justice may *excite* murmurs, a harsh and unreasonable reproof will *provoke* a reply.

Proxy, a corruption of proctor or procurator. *Proxy*, or procurator, is a deputy or person who officiates in the room of another. *Priuces* are usually married by *proxy*. Peers are allowed to give their votes by *proxy*, which the Commons are not.

Prudence. See *VIDEO*, p. 41.

Pulpit, from *pulpitum*, a scaffold. The higher part of the stage, where the poets recited. The term *pulpit* is now restrained to an elevation in a church, whence sermons are delivered. Some derive the word from *publicum*, because persons are there exposed to public view.

Punctuation, from *punctum*, a point. The art of pointing, or dividing a discourse into periods, and members of periods, by *points* expressing the pauses to be made in it, which are necessary both for understanding and pronouncing it.

Q.

QUADRU-PLÉ and Quintu-ple. See *PLICO*, p. 28.

Quantity, from *quantitas*, that property of a thing which may be increased or diminished ; is a term used in grammar, to denote "the difference of time we take in pronouncing the syllables of a word." — "*Accent*, though closely united to *quantity*, is not only distinct from it, but in the formation of the voice really antecedent to it. The pitch or height of the note is taken first, and then the continuance of it is settled ; by the former of those the *accent* is determined, by the latter the *quantity*. *Emphasis* differs from *quantity*, as it has less regard to the time, but rather denotes a certain grandeur, whereby some letter, syllable, word, or sentence is rendered more remarkable than the rest, by a more vigorous pronunciation, and a longer stay upon it. In the English, *emphasis* is more attended to than *quantity* ; for although long and short, or short and long syllables may sometimes form the rhythm of English verse, yet that which invariably and essentially forms it, is the interchange of emphatic and non-emphatic syllables." *Beattie*.

Quarantine, or quarantain, corrupted from *quadragesima*, forty. *Quarantine* is a term used to denote the space of *forty* days, which vessels, coming from places suspected of contagion, are obliged to wait before they come into port.

Quarto, from *quarto*, the fourth time. A book in which every sheet, being twice doubled, makes *four* leaves.

Quaternion, from *quater*, four. *Quaternion* means a sum of four. The elements, according to the ancients, were four in number, and from this mixture all things were compounded :

" And ye elements, the eldest birth

" Of nature's womb, that in *quaternion* run,

" let your ceaseless change

" Vary to your great Maker still new praise."

Milton.

Quinquagesima. A Latin word which means the fiftieth. Shrove Sunday is termed *Quinquagesima* Sunday, and is so called because it is the *fiftieth* day before Easter.*

Quint-essence, from *quinta*, fifth, and *essentia*. (See **ESSENCE**.) The ancients made fire, air, earth, and water to be the four elements, of which all earthly things were compounded. And as they allowed nothing to be real but what has a body, they would have the soul to be the *fifth element*, a kind of *quintessence* without a name, unknown here below, indivisible, unmoveable, all celestial, and divine. — “*Quintessence* is now used to denote an extract from any thing, containing all its virtues in a small quantity; it literally means, a *fifth being*, and was formerly employed to express the highest degree of rectification to which any substance can be brought.”

Quotient, from *quoties*, how often. That is, how often one number is found in another. *Quotient*, in arithmetic, the number resulting from the division of a greater number by a smaller, and which shows how often the smaller is contained in the greater, or how often the divisor is contained in the dividend. Thus, the quotient of 12 divided by 3 is 4. To the question, in the number 120, *how often* is the number 10 to be found? I reply, 12.

$$\begin{array}{r} \text{Divisor }) \text{ Dividend } \left(\text{Quotient} \right. \\ 10 \qquad \quad 120 \qquad \quad 12 \end{array}$$

* An explanation of the words *Easter*, *Lent*, *Shrove*, and others, which are used in the Calendar, is given in a Work, published annually, entitled “Time’s Telescope.” The Almanack is so enigmatical that an explanation of its contents and references is very desirable, and such is the object of this publication: in addition to which it contains a great variety of information on topics extremely interesting to young persons.

R.

RATIO, (see **REASON**,) in arithmetic, is that relation or habitude of two things, which determines the quantity of one from the quantity of another without the intervention of a third; thus we say, the ratio of 5 to 10 is 2; the ratio of 12 and 24 is 2. *Proportion* is the sameness or likeness of two such relations; thus the relation between 5 and 10, and 12 and 24, being the same, or equal, the four terms are said to be in proportion. Hence, ratio exists between two numbers, but proportion requires, at least, three. Proportion, in fine, is the habitude or relation of two ratios, when compared together, as ratio is of two quantities. The two quantities that are compared, are called the *terms of the ratio*, as 5 and 10; the first of these (5) being called the *antecedent*, and the latter (10) the *consequent*. See **PROPORTION**.

Ratiocination, from *ratio*, the exercise of that faculty of the mind called *reason*. The agreement or disagreement of two ideas does not appear from the bare consideration of the ideas themselves, unless some third be called in, and compared, either separately or conjointly with it: the act, then, by which, from ideas thus disposed and compared, we judge this or that to be so, or not so, is called *reasoning* or *ratiocination*.

Radical, from *radix*, *radicis*, a root. Something serving as a basis or foundation; or which, like a *root*, is the source or principle whence any thing arises. In grammar, the term *radical* is applied to words which are the roots or primitives of others; in opposition to compounds and derivatives.

Real, from *realis*, (*res*, a thing,) relative to a thing. *Real* is opposed to *imaginary*. "Imaginary distempers are often attended with *real* and unfeigned sufferings, that enfeeble the body and dissipate the spirits." *Blackmore*. — *Real*, in law, is opposed to *per-*

sonal. “I am hastening to convert my estate that is *personal* into *real*.” *Personal* estate is that consisting of money, moveables, &c. in opposition to lands and tenements which are called *real* estate.

Reason, is derived from *ratio*, through the medium of the French language. The French changed *ratio* into *raison*, whence our word *reason*. *Ratio* is from the verb *reor*, which draws its origin from *res*, a thing. *Reor* is to think, that is, to occupy the mind in the consideration of *the thing* (*res*) which is presented to its notice. — *Reason* is that faculty or power of the soul by which it distinguishes good from evil: or it is that principle by which, comparing several things or ideas together, we draw consequences from the relations they are found to have.

RE, RETRO.—“RE has been considered as an abbreviation of RETRO; the latter, however, is probably a compound of the former with *trans*; it evidently is analogous to *contra* and *extra*. Though we do not find RE used, except in composition, yet it is probable that it originally signified *back*.

“From the same source we have *rear*, and the French *arrière*, the *back* or *hinder* part, generally applied to the last division of a fleet or army.

“To *rein* is to keep back, to *rest* is to remain or *stay behind*; when *back* is applied to action it may by an easy metaphor signify *again*. To

go back, or in the direction of the back, is to go again over the same course; to give *back* any thing is to *return* it, or to give it again. *Reponere*, to repose, (*ponere*, to place,) is either to *put* AGAIN with reference to *time*, or to *put* BACK in a retired part with reference to *place*.

“ Our word *recluse* presents another figure of the particle RE; it signifies shut up in a retired place, as if *back* or away from observation. These different significations of *re* are common in the composition of English words. To *remove* is literally to *move back* or away; it has also the figurative meaning to *move again*. To *re-make* is to make *anew*, and to *re-mount* is to mount a second time.” *Booth*.

The particle RE, similarly to IN, has an intensive signification, (see p. 192,) as we find in the words, “*refractory, relax, religion, remain, remedy, remove*.” RE, when placed before vowels, is often followed by *d*, to avoid the hiatus: from this mode of orthography we have such words as *redundant*, flowing over or back again, from the Latin *unda*, a wave; and to *redeem*, to purchase back, from *emere*, to buy.

Re-bellion, from *rebellio*, (which is compounded of *re*, again, and *bellum*. See BELLUM, p. 3.) *Rebellion* originally signified a second resistance; or a rising of

such as had been formerly overcome in battle by the Romans, and had yielded themselves to their subjection. It is now generally used for a traitorous taking up of arms against the king.

Re-capitulate, (*caput*, the head,) is to repeat the general heads of that which has already been said or written.

Re-cede, *recedo*, (see *CEDO*, p. 6,) I move back. *Recede* is to go back, and *retreat* is to draw back; the former is a simple action suited to one's convenience, the latter is a particular action dictated by necessity; whoever can advance can *recede*, but in general those only *retreat* whose advance is not free.

Re-ceive, *recipio*, (see *CAPIO*, p. 5,) I take back; *accept* is to take to one's self: we *receive* what is our own, we *accept* what is offered by another. — *Receipt* is applied to inanimate objects which are taken into possession, *reception* is used in the sense of treating persons at their first arrival.

Reciprocal is taking and re-taking; when the act of exchange is free and voluntary, it is termed *mutual*; when it is equally obligatory on each party, it is termed *obligatory*: *mutual* applies to nothing but what is personal, *reciprocal* is applied to things remote from the idea of personality, as *reciprocal* verbs. — *Recipe*. A term applied to the formula of a remedy, appointed to be administered to a patient. It is thus called because always beginning with the word *recipe*, which signifies *take*, ordinarily expressed by the abbreviation *R*.

Re-cite, *recito*, (*cito*, I call,) I call over again. To *recite* is to repeat in a formal manner, to *rehearse* is to repeat or recite by way of preparation, to *recapitulate* is to repeat in a minute and specific manner.

The *relation* may concern matters of indifference, the *recital* is always of something that affects the interests of some individual: we speak of a *relation* of daily occurrences, the *recital* of one's calamities.

Re-claim, from *reclamo*, (see *CLAMO*, p. 7,) I call back;

signifies to call back to its right place that which has gone astray.

Re-cline, *reclino*, (see **CLINO**, p. 7,) I bend back.

Re-col-lect, from *recolligo*, (see **COLLECT**,) I collect again; is used only to mark an operation of the mind.

To *remember* is to call to mind that which has once been presented to it, but to *recollect* is to remember what has been remembered before. *Remembrance* is engaged in things that have but just left the mind, but *recollection* tries to retrace the faint images of things that have been so long unthought of, as to be almost obliterated from the memory.

Re-concile. See **CONCILIATE**.

Re-cord, *recordor*, (*cors, cordis*, heart,) I bring back to the heart; is to call to mind by a memorandum; to *register* is to put down in writing: the latter is used for domestic and civil transactions, the former for public and political events.

Re-course and **recur**, from *recurro*, see (**CURRO**, p. 9,) I run or come back; are only used figuratively. *Re-course* is running back as it were for assistance, and we speak of thoughts *recurring* to the mind.

Re-d-ee-m, from *redemo*, (*emo*, I buy,) I buy back; is a term of general application, *ransom* is employed only on particular occasions: we may *redeem* by labour, or any thing which supplies an equivalent to money; we *ransom* only by money: we speak of the *ransom* of a captive. *Redeem* is often used in an extended sense: we speak of *redeeming* our character, and of our Saviour *redeeming* sinners. — *Redemption*, in theology, denotes the recovery of mankind from sin and death, by the sacrifice of Christ, who on this account is called the *Redeemer* of the world.

Re-duce, from *reduco*, (see **DUCCO**, p. 10,) I lead back; is used in the sense of lessen when applied to number, quantity, &c.; *lower* is used in the same sense when applied to terms, demands, &c.; the former, however, occurs in cases where circumstances as well as persons are concerned, the latter only in cases

where persons act : a fresh importation of corn sometimes *reduces* the price, a man *lowers* his price or his demands, when he finds them too high. — *Reduction*, in arithmetic, is the change or *leading back* of monies, weights, or measures, into the same value in other denominations, as pounds into shillings and pence ; or shillings and pence into pounds.

Re-d-undancy, from *redundo*, (*undo*, I flow,) I flow again and again, *i. e.* too much ; is only used figuratively : we speak of a *redundancy* of words, when more words are used than are useful.

Re-fer, *refero*, (see *FERO*, p. 13,) I bring back ; relate (from *latus*, the participle of *fero*,) signifies brought back. To *refer* is an act that depends upon the will ; we *refer* a person to a certain book, that is, direct his attention to it : to *relate* depends upon the nature of things ; nothing *relates* to another without some point of accordance between the two.

Re-lect, from *reflecto*, (*flecto*, I bend,) I bend back ; is to bend the mind back upon itself. To *think* is a general and indefinite term, to *reflect* is a particular mode of thinking : we *think* whenever we receive or recall an idea to the mind, but we *reflect* only by recalling, not one only, but many ideas ; we *think* if we only suffer the ideas to revolve in succession in the mind ; but in *reflecting* we compare, combine, and judge of those ideas which thus pass in the mind. — *Reflection* of the rays of light, is a motion of the rays, by which, after striking on a body, or after a near approach to it, they are driven back. Reflection comes to denote “ accusation ” from the *indirect* or *reflected* way in which “ accusations ” are frequently made.

Re-flux. (See *FLUO*, p. 14.) *Reflex* of the sea, the ebbing of the water, or its return from the shore. It is thus called, as being the opposite motion to the flood or flux.

Re-form. The reformation of religion, called by way of eminence, “ The Reformation,” was begun by the

Elector of Saxony at the solicitation of Luther, about the beginning of the sixteenth century.

Re-refractory, from *refringo*, (see **FRANGO**, p. 15,) I break open; marks the disposition to break every thing down before it; it is the excess of the unruly with regard to children: an *unruly* child objects to be ruled; a *refractory* child sets up a positive resistance to all rule. — *Refraction* of the rays of light is a deviation of the rays from the direct course, upon falling obliquely out of one medium into another of a different density. The term *refraction* is derived from the distortion which it occasions in the appearance of an object, viewed in parts only, by refracted light: thus an oar partially immersed in water appears bent, on account of the refraction of light.

Re-fund, from *refundo*, (see **FUNDO**, p. 15,) I pour back; signifies to pay back what has been received. — *Refuse* is, literally, to pour or cast back that which is presented; and, in an extended sense, not to comply with what is requested: *refuse* is an unqualified action, it is accompanied with no expression of opinion; *decline* is a gentle and indirect mode of refusal; *reject* is a direct mode, and conveys a positive sentiment of disapprobation.

Re-fute. See **CONFUTE**.

Regi-cide. See **CÆDO**, p. 4.

Re-ject, from *rejicio*, (see **JACIO**, p. 18,) I cast back; is mostly used in a figurative sense. We *refuse* what is asked of us, for want of inclination to comply; we *decline* what is proposed, from motives of discretion; we *reject* what is offered to us, because it does not fall in with our views.

Re-lapse, from *relabor*, (see **LABOR**, p. 19,) I slip back; is only used figuratively. We speak of a *relapse* from a state of recovery to sickness; and of a *relapse* into vice or error once forsaken.

Re-late, (see **REFER**,) signifies to bring that to the notice of others which has before been brought to our own notice, it is said generally of all events, both of those

which concern others as well as ourselves; *recount* is said only of those which concern ourselves: we may *relate* either by writing or by word of mouth; we *recount* only by word of mouth.

The terms *connected* and *related* are employed in a moral sense to express an affinity between subjects of thought; the first marks it in an indefinite manner, the second in a specific manner.—The idea of *relation* we acquire, when the mind so considers any thing, that it doth, as it were, bring it to another, and carry its view from the one to the other. Hence the things intimating this respect are called *relatives*; and the things so brought together, are said to be *related*.—*Relative* terms include a kind of opposition between them; yet so that the one cannot be without the other. Such are *parent* and *child*, *husband* and *wife*, &c. One single man may at once sustain the relations of father, son, brother, husband, friend, subject, European, Englishman, islander, master, servant, beggar, &c. to an indefinite number; he may be capable of as many relations as there can be occasions of comparing him to other things.

Re-lax, (*laxus*, loose,) is to make loose, and in a moral sense to make less severe, attentive, or laborious: we speak of *relaxing* the rigor of the law, and of *relaxing* our endeavours.

Re-lic, from *relinquo*, I leave; is that which is left. What is left after the use or consumption of any thing is termed the *remains*; what is left after a lapse of years is termed a *relic*.—*Relic*, in the Roman church, signifies certain remains of the body or clothes of some saint or martyr, preserved in honour of his memory.

Re-lieve, from *relevo*, (*levo*, I lift up,) I lift up again; is only used in an extended sense: *alleviate* respects our internal feelings only; *relieve*, our external circumstances: *redress* is said only with regard to matters of right and justice; *relief* to those of kindness and humanity.

Re-ligion is derived, according to Cicero, from *relegere*, (*legere*, to read, or consider,) to re-consider; but, according to Servius and most modern grammarians, from *religare*, (*ligare*, to bind,) to bind again, or to bind fast. "If the Ciceronian etymology be the true one, the word *religion* will denote the diligent study of whatever pertains to the worship of God; but according to the other derivation, which we are inclined to prefer, it denotes that obligation which we feel on our minds from the relation in which we stand to some superior power. In either case, the import of the word *religion* is different from that of *theology*, as the former signifies a number of practical duties, and the latter a system of speculative truths." See *Encycl. Brit.*

Re-linquinsh has the same origin as **RÉLIC**.

Re-luctant, from *reluctor*, (*luctor*, I struggle,) signifies struggling with the will against a thing. *Averse* is positive, it marks an actual sentiment of dislike; *unwilling* is negative, it marks the absence of the will; *loath* and *reluctant* mark strong feelings of aversion.

Re-main, from *remaneo*; and *continue*, both convey the idea of confining one's self to something, but *continue* applies often to the sameness of action, and *remain* to the sameness of place or situation. *Remain* is employed for either persons or things, *stay* for persons only; when *remain* is employed for persons only, it is involuntary; *stay* is altogether voluntary: soldiers must *remain* where they are stationed; friends *stay* at the houses of each other.

Rest is said of any part, large or small, but commonly regards the smaller part which has been left after the greater part has been taken.

Remnant is but a variation of *remain*, it is scarcely applicable but to cloth: *residue* is another species of *remainder*, it is applied to that which remains after a division has taken place. *Rest* is applied either to persons or things; *remainder* only to things.

Re-medý, from *remedium*, which is compounded of the intensive particle *re*, and *medeor*, I cure or heal. To *cure* is employed for that which is out of order ; to *heal* for that which is broken : diseases are *cured* and wounds are *healed*. *Remedy* is to the *cure* as the means to the end ; a *cure* is performed by the application of a *remedy*. *Remedy* is also used in a moral sense : we speak of evils or deficiencies being *remedied*.

Re-mít, from *remitto*, (see *MÍTTO*, p. 23,) I send back ; is only used figuratively, and signifies to take off entirely or in part of that which has been imposed : we speak of *remitting* a punishment.

Negligence and *remissness* consist in not doing what ought to be done : one is *negligent* in regard to business, and the performance of bodily labour ; one is *remiss* in duty, or in such things as respect mental exertion.

Re-morse, from *remordeo*, (*mordeo*, I bite,) I bite again ; signifies a severe mental pain awakened by reflecting on some particular offence.

Re-move, from *removeo*, (see *MOVEO*, p. 24,) to move a thing from its place.—*Distant* is used absolutely to express an intervening space ; *remote* rather expresses the idea of being out of sight : a person is said to live in a *distant* country, or a *remote* corner of any country. When we speak of a *remote* idea it designates that which is less liable to strike the mind than a *distant* idea.

Re-munerate, from *remunero*, (*munus*, a service,) I give something in return for a service performed ; it differs from *compensation* in the nature of the service and in the return. *Compensation* is made for bodily labour and menial offices ; *remuneration* for mental exertions, for literary, civil, or political offices.

Re-novate, *renovo*, (*novus*, new,) I restore to the first state.—*Revive* and *refresh* respect only the temporary state of the body ; *renovate* respects its permanent state : we speak of being *revived* and *refreshed* after a

partial exhaustion, and of one's health being *renovated* after having been considerably impaired.

Re-nounce, *renuncio*, (*nuncio*, I tell,) I declare to give up something. As *renounce* signified originally to give up by word of mouth, and to *resign* to give up by signature, the former is a less formal action than the latter: we *renounce* the pleasures of the world when we do not seek to enjoy them.

Re-peat, *repeto*, (*peto*, I seek,) I seek or go over again. We *repeat* both actions and words, we *recite* only words; we *repeat* our own words or the words of another, we *recite* only the words of another; we *rehearse* for some specific purpose, either for the amusement or instruction of others.

Re-pel, *repello*, (*pello*, I drive,) I drive back. We *refuse* and *reject* that which is either offered to us, or presents itself for acceptance; but we *repel* that which forces itself into our presence.

Re-pose, from *repono*, (see *PONO*, p. 29,) I place back; is used both in a natural and in a moral sense: we speak of *reposing* as synonymous with to lay to rest, and of *reposing* confidence in a person.

Ease and *quiet* respect action *on* the body; *rest* and *repose* respect the action *of* the body: we are *easy* or *quiet* when freed from any external agency that is painful; we have *rest* or *repose* when the body is no longer in motion.

Re-prehend, from *reprehendo*, (*prehendo*, I take,) I take again; and *reproof*, both imply personal blame; but the former is much milder than the latter. — *Reprehension* amounts to little more than passing an unfavourable sentence upon the conduct of another, *reproof* adds to this an unfriendly address to the offender.

Re-press, from *reprimis*, (see *PREMO*, p. 30,) I press back; is only used figuratively: a person is said to *repress* his feelings when he does not give them vent either by words or actions; he is said to *restrain* his feelings when he never lets them rise beyond a certain pitch.

Re-probate, from *reprobo*, I disapprove; is applied principally to things; *condemn* to persons.

Reptile, from *reptilis*, (*repto*, I creep,) an animal that creeps.

Re-public, from *respublica*, (compounded of *res*, estate, wealth, and *publica*,) a commonwealth. A popular state of government; or a nation where the body of the people, or a part of it, have the government in their own hands. When the body of the people is possessed of the supreme power, this is called a *Democracy*. When the supreme power is lodged in the hands of the Nobles it is then an *Aristocracy*. When the government is administered by a few persons it is termed *Oligarchy*. When it is in the hands of a mob, it is called an *Ochlocracy*.*

Re-pugnance, *repugno*, (*pugno*, I fight,) I fight against; signifies the resistance of the feelings to an object.

Re-pulse has the same origin as REPEL.

Re-putation, from *reputo* (*puto*, I think,) I think and think again. — *Character* implies the moral mark which distinguishes one man from another; *reputation* is what is thought of a man by others.

Requiem, from *requies*, rest. A hymn sung for the repose of the dead.

Re-quire, *requiro* †, (see QUERO, p. 31,) I seek, or I seek to get back. We *demand* that which is owing and ought to be given; we *require* that which we wish and

* Theology, Democracy, Aristocracy, Oligarchy, Ochlocracy, are terms derived from the Greek language, and will be found explained in THE STUDENT'S MANUAL. See the advertisements at the beginning of this volume.

† Request, comes from *requiro*, through the medium of the French word *requête*. “As *ask* sometimes implies a demand, and *beg* a vehemence of desire, or strong degree of necessity, politeness has adopted another term which conveys neither the imperiousness of the one, nor the urgency of the other; this is the word *request*.”

expect to have done: a *demand* is more positive than a *requisition*; the former admits of no question, the latter is both liable to be questioned and refused.

The *request* is but a simple expression, the *entreaty* is urgent; the *request* may be made in trivial matters, the *entreaty* is made in matters that deeply interest the feeling.

The *petition* is a public act in which many express their wishes to the supreme authority; the *request* is an individual act between men in their private stations.

Re-serve, *reservo*, (see *SERVO*, p. 35,) I keep back.

To *reserve* is an act of more specific design than *retain*, which is a simple exertion of our power; we *reserve* that which is the particular object of our choice; we *retain* that which once comes into our possession. *Reserve* is employed only as the act of a conscious agent, *retain* is often the act of an unconscious agent; we *reserve* what we have to say until a more suitable opportunity offers; the mind *retains* the impressions of external objects by its peculiar faculty, the memory.

Re-side, from *resideo*, I sit down; conveys the full idea of a settlement; *abide* and *sojourn* relate more properly to the wandering habits of men in a primitive state of society; *dwell*, as implying a stay under a cover, is universal in its application, for we may *dwell* either in a palace or a cottage: *live*, *reside*, and *inhabit* are confined to a civilized state of society; the first applying to the abodes of the inferior orders, the latter two to those of the higher classes.

Re-sign, from *resigno*, (see *SIGNUM*, p. 35,) signifies to sign back or away from one's self. To *abdicate* is a species of informal resignation: a monarch *abdicates* his throne who simply declares his will to cease to reign; but a minister *resigns* his office when he gives up the seals by which he held them.

A man *gives up* a situation by a positive act of his choice, he *resigns* it when he feels it inconvenient to hold it; we *resign* that which we have, and we *forego*

that which we might have ; we *resign* the claims which we have already made, we *forego* the claim which we might make.

Patience applies to any troubles or pains whatever, small or great ; *resignation* is employed only for those of great moment, in which our dearest interests are concerned.

Re-sist, *resisto*, (see *Sisto*, p. 36,) I stand against. To *oppose*, simply denotes the relative opposition of two objects, and when applied to persons it does not necessarily imply any personal characteristic ; *resist* is always an act of more or less force when applied to persons, it is mostly a culpable action.

Re-solve, from *resolvo*, (see *Solvo*, p. 37,) I loosen again. Between *solve* and *resolve* there is no considerable difference either in sense or application ; the former seems merely to speak of unfolding in a general manner that which is wrapped up in obscurity, to *resolve* is rather to unfold it by the particular method of carrying one back to first principles ; we *solve* a problem and *resolve* a difficulty.

To *determine* is to fix the mind, or to cause it to rest in a certain opinion ; to *resolve* is to lay open what is obscure, to clear the mind from doubt and hesitation.

Resolution is courage in the minor concerns of life : *courage* comprehends under it a spirit to advance, *resolution* simply marks the will not to recede. A man who is *decided* remains in no doubt ; he who is *determined* is uninfluenced by the doubts and questions of others ; he who is *resolute* is uninfluenced by the consequences of his actions.

Re-spect, from *respicio*, (see *Specio*, p. 37,) I look back upon ; to look upon with attention.

Esteem and *respect* flow from the understanding, *regard* springs from the heart as well as the head ; *esteem* is produced by intrinsic worth, *respect* by extrinsic qualities, (as superiority of birth or talent,) *regard* is affection blended with *esteem*.

Honor expresses less than *reverence* and more than *respect*; to *honor* is an outward act, to *reverence* is either an act of the mind or the outward expression of a sentiment, to *respect* is only an act of the mind.

Respect is said of objects in general, *regard* mostly of that which enters into the feelings: laws *respect* the general welfare of the community, the due administration of the laws *regards* the happiness of the individual.

Re-spire, *respiro*, (see *SPIRO*, p. 38,) I breathe again.

Re-sponse, from *respondeo*, I answer; is principally used to denote a form of words used by a congregation when speaking alternately with the minister in public worship.

An *answer* is given to a question, a *reply* is made to an assertion, a *rejoinder* is made to a reply, a *response* is made in accordance with the words of another: we are *answerable* for a demand, *responsible* for a trust, *accountable* for our proceedings, and *amenable* to the laws.

Re-splendent, *resplendeo*, I shine bright.

Re-st, *resto*, (see *STO*, p. 36,) I stand back. Whatever does not move or exert itself is said to be at *rest*.

Rest simply denotes the cessation of motion; *repose* is that species of rest which is agreeable after labour.

Re-stitution, *restituo*, (see *STATUO*, p. 36,) I place a thing again in its place. *Restoration* of property may be made by any one, whether the person taking it or not; *restitution* is supposed to be made by him who has been guilty of the injustice of taking property from another.

Restoration, or restauration, from *restauro*, I replace in a former state. In England we say, the Restoration or Restauration, by way of eminence, for the return of King Charles II. in 1660.

Re-strain and restrict are variations of the verb *restringo*, I bind down; but they have acquired a distinct acceptance: the former applies to the desires as well as the outward conduct, the latter only to the outward

conduct. A person is said to *restrain* his appetite, or to be *restrained* from doing mischief; we speak of a person being *restricted* in the use of his money, or in his diet.

Constraint respects the movements of the body only, *restraint* those of the mind and the outward actions: we say a person's behaviour is *constrained*, and his feelings *restrained*.

Coercion is exercised; *restraint* is imposed: threats, or any actual exercise of authority, *coerces*; fear, shame, or a remonstrance, *restrains*.

Re-sult, from *resulto*, (see *SALIO*, p. 32,) I jump back; is used figuratively, to signify that which springs or bounds back from another: "The state of the world is continually changing, and none can tell the *result* of the next vicissitude."

Re-sume, *resumo*, (see *SUMO*, p. 38,) I take back, or take again, or begin again what has been interrupted; as to *resume* a discourse.

Re-surrection, *resurgo*, (see *RÊGO*, p. 31,) I rise again.

Re-suscitate, *resuscito*, (*suscito*, I rouse,) I rouse again.

Re-tain, *retineo*, (see *TENEO*, p. 39,) I keep back.

What is *detained* is kept either contrary to the will, or without the consent of the possessor; what is *retained* is continued to be kept; it supposes, however, some alteration in the terms or circumstances under which it is kept: a person *retains* some of the articles sent for his choice, but returns the rest.

Retinue signifies those who are *retained* as attendants.

Re-taliation, (*talio*, such,) signifies such again, or like for like. The idea of making another suffer in return for the suffering he has occasioned is common to the terms *retaliation* and *reprisal*; but the former is employed in ordinary cases, the latter mostly in regard to a state of warfare, or to active hostilities.

Re-tard, *retardo*, (*tardus*, slow,) I hinder or make slow. A person may be *hindered* from going to his place of destination, we do not say he is *retarded*; be-

cause it is the execution of an object, and not the movements of the person which are *retarded*.

Delay relates to the commencement of an action, *retard* to its termination; we *delay* answering a letter, and *retard* a publication.

Re-tention has the same origin as RETAIN.

Reticle, from *reticulum*, a little net. Also a basket or bag to carry things in. — *Reticulated*. Made like net-work.

Re-tort, from *retorqueo*, (*torqueo*, I twist,) I twist back; signifies an ill-natured reply; *repartee* signifies a smart reply, a ready taking one's own part: the *re-tort* is always in answer to a censure for which one returns a like censure; the *repartee* is commonly in answer to the wit of another, where one returns wit for wit.

Re-tract, from *retraho*, (see TRAHO, p. 40,) I draw back; is principally used in a figurative sense; we speak of *recalling* an expression, *retracting* an assertion, (that is, contradicting what one has said,) *re-canting* an opinion.

Re-tribution, from *retribuo*, (see TRIBUS, p. 40,) I bestow again; is mostly employed to mark a repayment by way of punishment; a *requital* is mostly by way of reward.

Retro-grade, *retrogradior*, (see GRADUS, p. 16,) I move back.

Retro-spect, from *retro*, backwards, and *specio*, I look; a *review* is a view repeated, a *survey* is a looking over: a *retrospect* is always taken of that which is past and distant, a *review* may be taken of that which is present and before us: we speak of taking a *retrospect* of our past life, and a *review* of particular circumstances. — The *review* may be said of the past, the *survey* is entirely confined to the present.

Re-veal, *revelo*, (*velum*, a veil,) I unveil or uncover. To *publish* is said of that which was never before known; to *reveal* and to *disclose* are said of that which has been only concealed or lay hidden. — *Revelation*.

The act of making a thing public which before was unknown. *Revelation* is more particularly used for the discovery which God has made to the world by the mouths of his prophets, of certain points of faith and duty, which they could not learn from natural reason. Religion is divided into natural religion, and *revelation* or *revealed* religion.

Re-verberate, from *reverbero*, (*verbero*, I beat,) I beat back; is rarely used except in speaking of sound, which is said to *reverberate* when it strikes against some object and is beaten back; and in speaking of a furnace constructed in a peculiar manner, in which the flame is said to *reverberate* upon the matter contained within it.

Re-verence, from *vereor*, (*vereor*, I fear,) I fear greatly, I stand greatly in awe of; and *awe*, both denote a strong sentiment of respect; but the latter marks the stronger sentiment of the two: sacred objects awaken *awe*, noble objects produce *reverence*, terrific objects produce *dread*.

Re-vert, *revert*, (see **VERTO**, p. 41,) I turn back. — *Reverse* of a medal or coin, denotes the second, or back side; in opposition to the head or principal figure, call the face or *obverse*.

Re-visal, from *revideo*, (see **VIDEO**, p. 41,) I go back to see, or I see again; and *revision*, are mostly employed in regard to what is written; *review* is employed for things in general.

Revisal and *revision* differ neither in sense nor application, but the former is more frequently employed abstractedly from the object *revised*, and *revision* mostly in conjunction: whoever wishes his work to be correct will not spare a *revisal*; the *revision* of classical books ought to be intrusted only to men of profound erudition.

Re-vive, (*vivo*, I live,) expresses the return of motion and spirits to one who for a time is lifeless; *refresh* respects the return of vigour to one in whom it has been diminished: the air *revives* one who is faint;

a cool breeze *refreshes* one who flags from the heat. *Revive* is employed in a moral sense; we speak of customs being *revived* which have lain long dormant, and as it were dead.

Re-voke, *revoco*, (see *Voco*, p. 41,) I call back, or unsay what has been said. We speak of decrees being *revoked*, and of words being *recalled*. — “The *revocation* of the Edict of Nantes was fatal to the French Protestants.” *

Re-volve, from *revolveo*, (see *Volvo*, p. 41,) I roll back, or roll over again; is used both in a natural and in a figurative sense: we speak of the heavenly bodies *revolving*, and of *revolving* thoughts in our minds. — *Revolution* signifies a change in the constitution of a state; and is a word of different import from *revolt*, with which it is sometimes confounded. When a people withdraw their obedience from their governors for any particular reason, without overturning the government, or waging an offensive war against it, they are in a state of *revolt*; when they overturn the government and form a new one for themselves, they effect a *revolution*. — The *Revolution*, used with us by way of eminence, denotes the great turn of affairs in

* The Edict of Nantes, was a famous edict promulgated at Nantes, in the year 1598, by which Henry IV. (of France) granted to the professors of the Protestant religion the liberty of serving God according to their consciences. This edict was revoked by Lewis XIV. in the year 1685. The consequences of this proceeding were highly detrimental to the true interests of the French nation, by the prodigious emigrations it occasioned of the Protestants, who sought, in various parts of Europe, that religious liberty which their mother country had refused them. The number of refugees who, on this occasion, fled from France, and carried their skill and industry in various manufactures to other countries, was, at a moderate computation, more than half a million.

England in 1688, when King James II. abdicated the throne.

Ridicule, from *rideo*, I laugh. That which excites laughter.

Rite, from *ritus*; denotes the particular manner or form of celebrating or performing religious ceremonies, which obtains in this or that place. — *Ritual*. A book directing the order and manner of the ceremonies to be observed in celebrating divine service.

Rogation. *Rogation Sunday*. This day takes its name from *rogare*, to ask, because *supplications* were appointed in 469, to be offered up with fasting to God, to avert some particular calamities.

Rostrum, from *rostrum*, the beak of a bird, and among the Romans, the prow of their vessels were made to resemble "the beak" of a bird. The word was also employed to denote a sharp spike fixed in the prow, and intended to stick into vessels opposed to it, and thus cause them to sink. They adorned that part of their court of justice whence orations were pronounced, with the *rostra* taken from their enemies. Hence originated the use we made of the word, to signify "a scaffold whence orators harangue."

Rubric, from *ruber*, red. Directions printed in books of law and in prayer books, are termed rubrics, because they were originally distinguished by being in red ink. — *Ruby* is the name of a precious stone, of a red color.

Rudiments, from *rudimenta*, the first principles of any art or science; called also the elements.

Ruminate, from *rumino*, which signifies, literally, I chew the cud*; and figuratively, I think and think again.

* "CUD. — To chew the cud, that is to chew the *chewed*. This change of pronunciation, and consequently of writing, from *ch* to *k* or *c*, is very common and frequent in our language." See *Tooke's Diversions of Purley*, vol. xi. p. 42.

Rustic, from *rus*, the country, one who dwells habitually in the country.

S.

SACRAMENT, from *sacramentum*, an oath, particularly that which the soldiers took, to be true to their commanders. The word was adopted by the writers of the Latin church, and employed to denote certain ordinances of religion.

Sacrifice, from *sacrificium*, (*sacrum*, sacred, *facio*, I make,) an offering made to God, as an acknowledgment of his power, and a payment of homage. Sacrifices (though the term is sometimes used to comprehend all the offerings made to God, or in any way devoted to his service and honour) differ from mere *oblations* in this, that in a sacrifice there is a real destruction or change of the thing offered; whereas an *oblation* is only a simple offering or gift, without any such change at all. Thus whatever of men's worldly substance is consecrated to God, for the support of his worship and the maintenance of his ministers, is an offering or oblation; and these offerings, under the Jewish law, were either living creatures or other things; but *sacrifices*, in a more peculiar sense of the term, were of living creatures.

Sacrilege, from *sacrilegium*, (compounded of *sacra*, sacred, and *lego*, I steal,) the taking things out of a holy place. The crime of profaning sacred things.

Satellite, from *satelles*, an attendant or guard. Satellites, in astronomy, certain secondary planets moving round the other planets, as the moon does round the earth: so named because always attending them.

Satiate, satiety, from *satis*, enough. To *satisfy*, is to content desire. To *satiate*, to fill more than enough.

Satire, from *satyra*. A poem in which men's follies and vices are wittily exposed, in order to their reformation. *Satire* should be distinguished from lampoon, which is aimed at a particular person, and consists of

censure written not to reform, but to vex those to whom it alludes.

Scanning, from *scando*, I climb; is the measuring of a verse, to see what number of feet and syllables it contains, and whether or no the quantities (that is, the long and short syllables) be duly observed.

Sciolist, from *sciolus*, one who thinks he knows more than he really does, or one who knows many things superficially.

Scribe, from *scriba*, a writer. An officer among the Jews, whose business was to write and interpret scripture. *Scribe* was also the title of an officer among the Romans who wrote decrees or acts, and made out authentic copies of them. They were also called *Notarii*, (whence the English word Notary,) because they made use of abbreviations and short notes in writing.

Scripture. (See **SCRIBO**, p. 33.) The Bible, comprehending the Old and New Testament, is usually denominated *Scripture*, which means "*the Writing*," as being superior in excellence to all other writings. [The word Bible comes from the Greek word *Biblos*, used to denote any book; but by way of excellence applied to the book of Scriptures, which is "the Book" of all others the most essential.]

SE. — "The prefix **SE**, may be accurately Englished by the words *off, aside, apart, away from*. From the Latin *cedere*, to yield, or give place to, we have to *secede*, to depart, to go away or aside from any thing with which we were formerly connected; to *seduce*, (*ducere*, to lead,) is to lead astray; and to *select*, (*legere*, to choose,) is to choose out from a number." *Booth*.

Se-cede, from *secedo*, (see **CEDO**, p. 6,) I go, or step aside; is only used in a moral sense, and applied to one who separates from a religious or political body. — *Seceders*, (in Ecclesiastical History,) an appellation given to certain Dissenters from the Established Church of Scotland.

Se-clude, *secludo*, (see **CLAUDO**, p. 7,) I shut up apart. *Seclusion* is the excess of *retirement*; he who lives in *seclusion* shuts himself out from the world.

Second. See **SEQUOR**, p. 34.

Se-crete, from *secreo*, (see **CERNO**, p. 6,) I see or know; signifies to put in a place known only to one's self. *Concealing* has simply the idea of obstructing observation; *hiding*, that of putting under cover; *secreting*, that of setting at a distance, or in unfrequented places: whatever is not seen is *concealed*, but whatever is *hidden*, or *secreted*, is intentionally put out of sight. — *Secretary*, one intrusted with the management of business, or one who writes for another. The term *Secretary* was first applied to such as being always near the king's person received his commands, and were called "clerks of the secret," whence was afterwards formed the word *secretary*.

Secular. See **SECO**, p. 33.

Se-cure, *se*, apart, and *cura*, care, signifying without care or danger. *Safety* expresses less than *security*; we may be *safe* without using any particular measures; but none can reckon on any degree of *security* without great precaution.

Se-dition, from *se*, and *itio*, going; signifies the going away of the people from the government.

Se-duce, from *seduco*, (see **DUCO**, p. 10,) I lead aside; means to draw aside from the right. *Allure* and *tempt* produce actions on the mind, not necessarily followed by any result; *seduce* has a reference to the outward action as well as the inward movements.

Sedulous. See **SEDEO**, p. 33.

Se-lect, *selectus*, (see **LEGO**, p. 19,) gathered and put apart. To *choose* may be applied to two or more

things, to *pick* and *select* can be used only for several things. We may *choose* one book out of two, but we *pick* and *select* out of a library, or a parcel; *pick* may be said of one or many, *select* only of many.

Semi-circle, from *semicirculus*, (*semi*, half,) half a circle.
Seminary. See *SERO*, p. 35.

Senate, from *senatus*, (*senex*, an old man,) an assembly of senators; that is, of the principal inhabitants of a state who have a share in the government. In ancient Rome, a certain age was required for a senator, though no writer has expressly signified what it was. Dr. Middleton supposes it to have been thirty years complete.

Senior, from *senior*, one older than another. *Senior* is the correlative of *junior*.

Sensation, a general term denoting the effect produced in the mind by the impression of external bodies on our organs of *sense*, [See the next Article,] by various changes in the internal organs, and by affections of any parts of the body which possess nerves. *Sensations* may be re-produced without any external objects, by an active state of the brain: thus, in dreams we pass through scenes, and experience feelings, which are not distinguishable from real occurrences.

Sense, (see *SENTIO*, p. 34,) in anatomy, the organs by which we become acquainted with surrounding objects, or by which external bodies impress our frame, so as to communicate to us a knowledge of their properties.

“ And though things sensible be numberless,

“ But only *five* the *sense's* organs be;

“ And in those five all things their forms express,

“ Which we can *touch, taste, feel, or hear, or see.*”

Davies.

These are often called the *external senses*; while knowing and reflecting have sometimes been called the *internal senses*. Pliny observes, “that of all the *senses*, feeling and tasting are those which man

enjoys in the greatest perfection. As to seeing, (he says,) he is excelled by the eagle, &c. ; as to smelling, by the vulture, &c. ; as to hearing, by the mole, even when hid under ground."

Moral sense, is a determination of the mind to be pleased with the contemplation of those affections, actions, or characters, of rational agents, which we call *good* or *virtuous*.

"There's something previous ev'n to taste — 'tis *sense*,
 "Good *sense*, which only is the gift of Heaven,
 "And though no science, fairly worth the seven." *

Pope.

Common sense, is a term that has been variously used both by ancient and modern writers. With some it has denoted *prudence* ; in certain instances it has been confounded with some of the powers of taste, and accordingly, those who commit egregious blunders with regard to decorum, saying or doing what is offensive to their company and inconsistent with their own character, have been charged with a defect in common sense. Some men are distinguished by an uncommon acuteness in discovering the characters of others ; and this talent has been sometimes called *common sense* : similar to which is that use of the term which makes it to signify that experience and knowledge of life which is acquired by living in society.

Sensibility, is the power of receiving an impression and transmitting it to the brain, so as to cause *sensation*. — *Sensorium*, the part which feels and perceives ; the common centre, to which sensations are conveyed, and from which volition emanates ; in other words, the brain.

Sentence. See SENTIO, p. 34.

* The seven sciences are, Grammar, Rhetoric, Logic, Arithmetic, Music, Geometry, and Astronomy.

Septuagint, from *septuaginta*, seventy. "The Septuagint" is a term famous among divines for a version of the Old Testament out of Hebrew into Greek, said to have been performed by seventy-two Jewish interpreters. This version was made for the use of those Jews who, living among the Greeks, generally used the Greek language.

Sequel, from *sequor*, I follow. That which follows another.

Sequestration, from *sequestro*, I separate. *Sequestration*, in the civil law, is the act of separating a thing in controversy from the possession of both persons till the right be determined by a court of law. It is also used for the act of gathering the fruits of a benefice which is void, for the use of the next incumbent. *Sequestration*, in chancery, is a commission usually directed to seven persons therein named, empowering them to seize the defendant's personal estate and the profits of his real, and to detain them, subject to the order of the court.

Serenade, from *serus*, late; is a term applied to music performed *late* in the evening, out of doors.

Simulation, from *simulatio*, is making a thing appear which does not exist, and is thus distinguished from *dissimulation*, which is keeping that which exists from appearing.

Sincere, from *sincerus*, an epithet applied to pure honey, as being *sine cerâ*, "without wax;" it was afterwards understood to mean without fraud or deceit.—*Sincerity* implies an honesty and openness in our dealings with our fellow beings, and extends to the springs and motives of our actions, as well as the actions themselves; to our words and to our thoughts.

Sinecure, from *sine*, without, and *cura*, care or trouble. An office which has revenue without any employment.

Soliloquy, from *solus*, alone, and *loquor*, I speak. A reasoning or discourse which a man holds with himself.

Solstice, from *sol*, the sun, and *stans*, (see *Sto*, p. 36.)

Solstice is the term applied to the time when the sun is at the greatest distance from the equator, thus called because he then appears to *stand* still. The solstices are two in each year; the estival (or summer) solstice, and the hyemal (or winter) solstice. The summer solstice is when the sun is in the tropic of Cancer, which is on the 21st of June, when he makes the longest day. The winter solstice is when he enters the first degree of Capricorn, which is the 22d of December, when he makes the shortest day to the northern hemisphere.

Solve. See **SOLVO**, p. 37, and **RESOLVE**, page 279.

Species, a subdivision of a general term. The word is formed from the verb *specio*, I see; as if a *species* of things were a collection of all the things seen at one view. Bird when compared with animal is a *species*; when to a crow, an eagle, or the like, it is a *genus*. Genus is that which has several species under it, or it is the origin of divers species joined together by some affinity or common relation between them. Animal is said to be a *genus*, in respect to man and brute; because man and brute agree in the common nature and character of animal.

Specific, (see **FACTO**, p. 11,) that which is proper and peculiar to any thing; or that which characterizes it, and distinguishes it from any other thing. Thus the attracting of iron is *specific* to the loadstone, or a specific property of the loadstone. *Specific* is a term that has been applied to such medicines as were supposed to have the special power of curing particular diseases in all persons, and under all circumstances. In other words, *specific* is a certain antidote against a given disease. — *Specific Gravity*. See **GRAVITY**.

Specimen, spectacle. See **SPECIO**, p. 37.

Spirit. (See **SPIRO**, p. 38.) The primitive meaning of *spirit* is similar to the meaning attached to our Saxon word *breath*; and it was afterwards employed to designate any incorporeal substance. In this sense the human soul is called a *spirit*, from its thinking and reflect-

ing powers, which cannot be conceived to reside in any thing material. The early chymists gave the denomination of spirits to the fine subtile particles raised from bodies by heat, and reduced into liquors by distillation : thus we have the expressions “ardent spirits,” or spirits obtained from wine, beer, &c. “spirits of vitriol,” “spirits of salt,” “spirits of hartshorn.”

The word *spirit* is also applied to certain fine subtile juices or humours in animal bodies ; supposed by many to be the great instrument of muscular motion and sensation : in this sense we speak of “low spirits,” “high spirits.” One sometimes hears such phrases as, “he has a fine flow of *animal spirits*,” by which is meant that a person is very gay. About the nature of animal spirits and the matter whence they are formed, great disputes have arisen, though their existence has never been fairly proved. *Spirit* is also taken in several other acceptations, as, “they were terrified, and supposed that they had seen a *spirit*.” *Luke* xxiv. 37.

———— “This morning, like the *spirit* of a youth
“That means to be of note, begins betimes.”

Shakspeare.

———— “Farewell the big war,
“The *spirit*-stirring drum, th’ ear-piercing fife.”

Shakspeare.

“The king’s party (called the cavaliers) began to recover their *spirits*.” *Swift.*

“A wild Tartar, when he spies

“A man that’s handsome, valiant, wise ;

“If he can kill him, thinks to inherit

“His wit, his beauty, and his *spirit*.”

Butler.

“A perfect judge will read each work of wit,

“With the same *spirit* that an author writ ;

“Survey the whole, nor seek slight fault to find,

“Where nature moves, and rapture warms the mind.”

Pope.

“ It may be observed, that in the early poets *spirit* was a monosyllable, and therefore was often written *sprite*, or less properly *spright*.” *Johnson*.

Sponsor, from *sponsor*, one who makes a promise, or gives security for another.

Spontaneous, from *sponte*, of one's own accord. A term applied to such motions of the body or mind as we perform ourselves without any constraint.

Square, a corruption of *quadra*, a quadrilateral (or four sided) figure, with right angles and equal sides. A *square* number is when another, called its *root*, can be found, which multiplied by itself produces a *square*; thus, 9 is the *square* or the *square number* of 3, and 3 is termed the *square root* of 9.

1	1	1
1	1	1
1	1	1

Stifle, is the frequentative of “ to stop ;” the French words *etouffer* or *etouper*, whence “ stifle or stop” is derived, form *etoupe* or *estoupe* ; in Latin, *stupa*, which signifies “ tow or oakum,” (old rope untwisted,) with which the chinks of vessels are stopped.

Stipend, from *stipa*, money, and *pendeo*, (see *PENDEO*, p. 27.) Among the Romans, the *money* given to the soldiers as pay was *weighed* out to them. With us, it denotes, simply, “ money paid for the fulfilment of an engagement,” without reference to the act of weighing.

Stipulate, to settle terms. The word is formed from *stipula*, a straw, because in making a sale, a straw was given to the purchaser in sign of a real delivery ; which custom is still retained, as it is said, in some parts of France. The custom was for the two parties to break a straw between them, and each take his moiety, which they afterwards joined again to recognize their promise.

Style, from *stylus*, the name given to an instrument pointed at one end and broad at the other, which the

Romans employed in writing upon their waxen tablets; whence the word has been used for the manner of writing in general. *Style* has also been applied to a certain part in the centre of a flower: it was so named from its supposed resemblance to the *stylus* of the ancients.

“ SUB signifies immediately or closely underneath. In its general signification, both alone and in composition, it denotes *under* with regard to *place*; and, figuratively, it denotes *after* with regard to *time* or *station* in life.

“ To *succeed*, (*cedere*, to follow,) is to follow *after* or to take the place of; and to *supplant*, is to plant under or displace.

“ When applied to qualities it expresses their existence in an *inferior* degree; *sub-acid*, is acid in a small degree, or *nearly* acid; *subaltern*, (*alter*, another,) is one that has an office or situation *under* another; to *subdivide* is to *under* divide, or divide the parts of what has already been divided.

“ SUB becomes *suc*, *suf*, *sug*, *sup*, *sur*, *sus*; as *succeed* for subceed; *suffuse* for subfuse; *suggest* for subgest; *supply* for subply; *surmise* for submise; *suspect* for subspect.

“ SUBTER, (probably from *sub* and *trans*,) like SUB, signifies *beneath*, but not near. It is *below*

in opposition to *above*, not *on* but *separate from* the lower side of the superior body. A *subterfuge* (*fugere*, to flee,) is an evasion; some covering of which we avail ourselves to escape *under* its shade." *Booth*.

Sub-due, *subdo*, I put under. We *conquer* an enemy by whatever means we gain the mastery over him; we *vanquish* him when by force we make him yield; we *subdue* him by whatever means we check in him the spirit of resistance. William the First *conquered* England by *vanquishing* his rival Harold; after which he completely *subdued* the English.

Sub-ject, from *subjicio* (see *JACIO*, p. 18,) I cast under; is to put under, or to be under the dominion of another.—Necessity is in some degree included in the term *subject*; whatever we are obliged to suffer, that we are *subject* to: *liable*, conveys more the idea of casualties; we may suffer that which we are *liable* to, but we may also escape the evil; we speak of being *subject* to disease, and *liable* to catch cold.

Matter seems to bear the same relation to *subject* as the whole does to any particular part. As it respects moral objects the *subject* is the ground-work of the *matter*; the *matter* is that which flows out of the *subject*; many persons may have a *subject* who have no *matter*, that is, nothing in their own minds which they offer by way of illustrating this *subject*.

When *object* is taken for that which is intellectual it designates the thing that presents itself to the mind, *subject* is that which engages the mental powers; hence we say an *object* of delight, and a *subject* of reflection.

Sub-jugate, from *subjugo*, (*jugum*, a yoke,) I bring under the yoke. After a victory, the Romans frequently obliged their conquered enemies to pass under an erection of spears in the shape of a yoke or gallows.

Subjugate and *subdue* are both employed with regard to nations that are compelled to submit to the conqueror; but *subjugate* implies to bring into a state of permanent submission, whereas to *subdue* may be only a nominal and temporary subjection.

Sub-junctive, subjoin, *subjungo*, (see *JUNGO*, p. 18,) I join at the end. To *affix*, is to add any thing as an essential part; to *subjoin* is to add any thing as a subordinate part: in the former case the part to which it is put is not specified; in the latter the syllable *sub* specifies the extremity as the part; we speak of a title being *affixed* to a book, and of some lines being *subjoined* to a letter by way of postscript.—*Subjunctive* mood, is a mood or manner of conjugating verbs, and is thus called, because usually subjoined to some other verb, or to some conjunction, as “though this were true.” It is sometimes termed the conjunctive mood. The *subjunctive* mood is threefold; being either *subjunctive*, *potential*, or *optative*. See the words **POTENTIAL** and **OPTATIVE**.

Sublimation, from *sublimo*, I set on high. An operation in chymistry, by which volatile and solid substances are collected. In distillation, only the fluid parts of bodies are raised; but in *sublimation*, the solid and dry. The matter to be distilled may be either solid or fluid; but *sublimation* is concerned about solid substances only. — *Sublime* is an epithet applied to something extraordinary and surprising, which elevates the soul.

Sub-mersion, *submergo*, I put under water.

Sub-mit, *submitto*, (see *MITTO*, p. 23,) I send or put under. To *yield*, is to give way to another, either with one's will or one's outward conduct; *submission* is the giving up of one's self altogether, it is the substitution of another's will for one's own.

Between *humble* and *submissive* there is this feature of distinction, that the former marks a temper of mind (a sense of inferiority to others,) the latter a mode of action; the former is therefore often the cause of

the latter, but not so always : we may be *submissive* because we are *humble* ; but we may likewise be *submissive* from fear, from interested or other motives.

Suborn, from *suborno*, is to cause to swear falsely : a *perjured* man has all the guilt upon himself ; but he who is *suborned* shares his guilt with the *suborner*.

Sub-pœna, in law, a writ by which any person under the degree of peerage is commanded to appear in court. The name is taken from the words in the writ which charge the party summoned to appear at the day and place assigned, *sub pœnâ centum librarum*, under the penalty of one hundred pounds.

Sub-scribe, *subscribo*, (see *SCRIBO*, p. 33,) I write under. — *Subscription*, the signature put at the bottom of a letter, writing, or instrument. *Subscription*, in commerce, is used for the share or interest which particular persons take in a public stock or trading company, by writing their names and the shares they require in the books or registers of it. *Subscription*, in the commerce of books, signifies an engagement to take a certain number of copies of a book going to be printed. *Subscriptions* were first set on foot in the middle of the last century. Walton's Polyglot Bible was the first book ever printed by way of *subscription*.

Sub-sequent, *subsequor*, (*sequor*, I follow,) I follow immediately after.

Sub-servient, from *sub*, and *servio*, I serve ; signifies serving under something else. It is sometimes used in a moral sense, " Though a writer may be wrong himself, he may chance to make his errors *subservient* to the cause of truth."

Sub-sidy, *subsidium*, (*sedes*, a seat,) that which is under the seat, and serves as its support ; from this primitive signification others have been deduced. *Subsidy* is now used to signify " aid, such as is given in money." The adjective *subsidiary* is applied to various things brought in aid, thus we say, " the *subsidiary* means."

Sub-side, from *subsido*, (see *SENDO*, p. 33,) to settle at the bottom. This term is used both in a natural and in a moral sense, we speak of heavy particles *subsiding* in a fluid that is at rest, and of tumults having *subsided*.

Sub-sist, from *subsisto*, (see *SISTO*, p. 35,) I stand under; denotes a partial *existence*. To *exist* designates simply the event of being or existing; to *subsist* conveys the accessory ideas of the mode and duration of existing. Friendship *exists* in the world notwithstanding the prevalence of selfishness; but it cannot *subsist* for any length of time between individuals in whom such a disposition prevails.

Sub-stitute, *substituto*, (see *STATUO*, p. 35,) I place under, or in the room of another.

Sub-stance, from *substantia*, (which is compounded of *sub se stans*. See *SIO*, p. 36.) Something that we conceive to subsist of itself, independently of any created being, or any particular mode or accident. *Substance*. "Our ideas of things may be reduced into two kinds: the one of things which we conceive separately and by themselves, called *substances*; and the other of things which we conceive as existing in others, in such a manner that we cannot allow them existing without them, and these we call *modes* or *accidents*." *Locke*.

Nouns are divided into *nouns substantive* and *nouns adjective*. They are called *substantives* when the objects they design are considered simply in themselves, without any regard to their qualities. They are called *adjectives* when their objects are considered as clothed with some qualities. But in effect, the object alone is designed by *substantives*, and *adjectives* are but the modificatives of nouns.

Substantive verb. In every language there is a verb known by the name of the *substantive* verb, in Latin *esse*, in English *to be*, in French *être*. This verb denotes not the existence of any particular event, but existence in general. All existence is either *absolute*,

as when we say, "B is;" or *qualified*, as when we say, "B is an animal,"—"B is white." And with respect to this difference, the verb *is* can by itself express *absolute* existence, but never the *qualified*, without subjoining the particular form; and consequently, when *is* only serves to subjoin to some such form, it has little more force than that of a mere assertion. Under this character, it becomes a latent part of every other verb, by expressing that assertion which is one of its essentials; for example, the expression, "the sun rises," means, "that the sun is rising."

Subter-fuge, from *subter*, under, and *fugio*, I flee; is a mode of *evasion* in which one has recourse to some shelter. *Evasion* is an artful mode of escaping from inquiry, and it is resorted to for the gratification of pride and obstinacy; *subterfuge* is the refuge of one's fears: he who wants to justify himself in a bad cause has recourse to *subterfuges*.

Sub-tile, *subtilis*, exceedingly thin; *subtle* is used in a figurative sense, for "fine in thought." A man is *cunning* and *crafty* by deeds, he is *subtle* mostly by means of words alone, or words and actions combined. — *Subtile* is a term also applied to any thing exceedingly small and delicate, such as the effluvia of odorous bodies. *Subtile* is sometimes used as synonymous with *cunning*, and in this sense it is commonly written *subtle*.

Sub-tract, *subtrahō*, (see TRAHO, p. 40.) I draw from under.—*Subtraction*, the taking of a less number from a greater, by which we learn the difference.

Sub-terraneous, (*terra*, the ground,) under the ground.

Sub-vert, *subverto*, (see VERTO, p. 41.) I turn that under which should be upward: *overturn* is to turn a thing either with its side or its bottom upward. Both these terms are used figuratively; to *overturn* is said of small matters, to *subvert* only of national or large concerns; the domestic economy may be *overturned*, religious or political establishments may be *subverted*.

Sub-urb, from *suburbana*, (*urbs*, a city,) buildings without the walls of the city.

Suc-ceed, from *succedo*, (see *CEDO*, p. 6,) I move after; denotes the going or being in the same place immediately after another. *Follow* denotes the going in order, in a line: many persons may *follow* each at the same time, but only one individual properly *succeeds* another. *Succeed* is taken in the moral sense of taking the situation or office of another: a king *succeeds* to a throne, or a son to the inheritance of his father.

Succession is a matter of necessity or casualty, the *series* is a connected succession, the *order* an arranged succession.

The attainment of an object constitutes the *success*; the *fortunate* and *lucky* man can lay no claim to merit, because they preclude the idea of exertion. *Prosperous* and *successful* may claim a share of merit proportioned to the exertion. What is *successive* follows directly; what is *alternate* follows indirectly.

Suc-cinct, from *succingo*, (*cingulum*, a girdle,) I put under the girdle, I gird or tuck up; signifies brought within a small compass: we speak of precepts being *succinct* and clear.

Suc-cour, *succorro*, (see *CURRO*, p. 9,) I run to the help; is a species of immediate assistance which is given on the spur of the occasion, thus we *succour* one who calls us by his cries. Though *relieve* as well as *succour* expresses the removal of pain, it does not imply any mode by which this is done, and therefore includes the idea of personal interference.

Suc-cumb, *succumbo*, I lie under, I faint or yield.

Suf-fer, *suffero*, (see *FERO*, p. 13,) I bear firmly underneath; is a passive and involuntary act, to *bear* is voluntary and positive. To *suffer* and *endure* are said only of persons and personal matters, to *bear* and *support* are said also of things. — *Suffer* is used to imply, not to put a stop to; thus, we speak of *suffering* a person to do what he wishes.

Suf-fice, *sufficio*, (see **FACIO**, p. 11,) I make or suit to the purpose. He has *enough* whose desires are satisfied, he has *sufficient* whose wants are supplied; we may therefore have a *sufficiency* when we have not enough.

Suf-focate, *suffoco*, (*faux*, the throat,) I tighten the throat, I stop the breath.

Suf-frage, from *suffragium*, a vote or voice given in a controverted point. *Vote* is the wish itself, whether expressed or not; *suffrage* is the vote given in particular cases; the *voice* is a partial or occasional wish expressed in matters of minor importance. *Suffragatio*, the giving one's voice at an election, is a figurative expression from the camel, that *bends* his knees to make the ascent more easy to his rider, as *suffrago* is "the joint of the hinder leg of a beast;" and is formed of *suf*, for *sub*, under, and the obsolete verb, *frago*, I break; for at the joint the continuation of the leg is divided, and appears in a manner broken. *Suffragan*, a term applied to a bishop considered as subject to his metropolitan. The Archbishop of Canterbury has twenty-one *suffragans*, and the Archbishop of York four. — *Suffrage*, a voice or vote given in an assembly where something is deliberated on, or where a person is elected to an office or benefice.

Suf-fusion, *suffundo*, (see **FUNDO**, p. 15,) I pour out or upon. *Suffusion* is an overflowing of some humour, showing itself in the skin; particularly of the blood or bile. That redness which ordinarily arises from shame, and which is termed blushing, is only a *suffusion* of blood appearing in the cheeks. The jaundice is a *suffusion* of bile over the whole body.

Sug-gest, from *suggero*, (see **GERO**, p. 16,) I bear under or near; signifies to bring forward in an indirect or casual manner. A man who will not offend others by an assumption of superior wisdom *suggests* his ideas, instead of setting them forth with confidence.

Dictate is employed only for what passes inwardly,

suggestion may be used for any action on the mind by external objects: we speak of the *dictates* of conscience, and the *suggestions* of envy.

Sui-cide. See CÆDO, p. 4.

Sumptuous, from *sumptuosus*, costly. *Sumptuary* laws are laws made to restrain excess in apparel, furniture, eating, &c. Most ages and nations have had their *sumptuary* laws; but it is observed no laws are worse executed. The English have had their share of *sumptuary* laws, chiefly made in the reigns of Edward III. Edward IV. and Henry VIII. against peaked shoes, short doublets, and long coats; though all repealed by James I. Under Henry IV. Camden tells us pride was got so much into the foot, that it was proclaimed that no man should wear shoes above six inches broad at the toe.

Supine, from *supinum*, which is derived by some writers from, *supinus*, indolent. “Of the ancient and later grammarians there are scarcely two of one mind about the *supine*, what part of speech it is, and why it is so named; some taking it to be a noun, some a verb, and some a participle, some a gerund, some a distinct part of speech of itself, some that the *supine* in *um* is one part of speech, and the *supine* in *u* another; and some alleging one reason for the name and some another; none, I confess, to my satisfaction: but I believe, from all the examples I have been able to collect (and they fill six folio pages in my MS.) that a *supine* is a noun, so named from its being always under government, having no nominative case; as a *preposition* is so named, because it always *precedes* or *governs* in construction.” *Lync.*

Dr. Jones, in his Latin grammar, terms the *supine* a barbarous fiction. — “General custom makes the pretended *supine*, *um*, branch out into many sorts of words; whereas it would be more rational to put in lexicons the termination *us*, instead of the termination *um*, called the *supine*. The *supine* in *um* is, in reality, the accusative of a verbal noun of the fourth

declension in *us*, with a preposition understood."

See *Salmon's Stemmata Latinitatis*.

Sup-plement, supply, *suppleo*, (see *PLEO*, p. 28,) I fill up the place of what is lost or deficient. One *provides* against contingencies, *procures* necessities, *furnishes* comforts, and *supplies* deficiencies.

Sup-plicate, from *supplico*, (see *PLICO*, p. 28,) signifies to bend the body down in token of distress, in order to awaken notice.

Sup-ply, has the same origin as SUPPLEMENT.

Sup-port, from *supporto*, (see *PORTO*, p. 30,) I bear from underneath, or bear up.

To *hold up* is a personal act or a direct effort of the individual, to *support* may be an indirect and a passive act: he who *supports* a thing only bears its weight, or suffers it to rest upon himself; a pillar *supports* a building. To *support* is frequently used in a moral sense: we *hold* an opinion only as it regards ourselves, we *maintain* and *support* it as it regards others; we *maintain* it by assertion, and *support* it by argument.

To *countenance* a person is to show towards him some outward demonstration of regard, to *support* a person is to give him assistance and co-operation.

To *second* does not express so much as to *support*: we *second* a motion by a simple declaration of our assent to it, we *support* a motion by the force of persuasion.

Maintenance is that which is permanent, the *support* may be casual; the poor receive *support* during sickness and distress from the parish.

Whatever bears the weight of an object is a *support*, whether in a state of motion like a *staff*, or in a state of rest like a *stay*; whether to bear the weight in part like a *stay*, or altogether like a *prop*, it is still a *support*; but this term is employed on occasions in which the others are not admissible: thus, food is the *support* of the animal body; labour or any other employment is likewise one's *support*, or the indirect means of gaining *support*.

Sup-pose, from *suppono*, (see **PONO**, p. 29,) I put one thing in the place of another; signifies to have one thing in one's mind in lieu of another.

To *conceive* is an ordinary operation of the mind, it must precede every other; *apprehend* is employed where certainty cannot be had, *suppose* is used in opposition to positive knowledge.

To *think* requires reflection, it is the work of time; to *suppose* and *imagine* may be the acts of the moment.

Sup-press, *supprimo*, (see **PREMO**, p. 30,) I press under.

Repress is used only for the feelings or the movements of the mind; *suppress* may be employed for that which is external as well as to the feelings: we *repress* violence, and *suppress* publications.

Supreme, from *supremus*, the highest.—*Supremacy*, in the English polity, the sovereignty of the king over the church, as well as state, of England, of which he is the established head. The king's *supremacy* was first established, or, as others say, recovered, by King Henry VIII. in 1534.

Sur-face. See **SUPERFICIAL**.

Sur-mise, (*missus*, participle of *mitto*, I send or put forth,) like *conjecture* and *supposition*, conveys the idea of framing something in the mind independent of the reality; but *conjecture* is founded less on rational inference than *supposition*, and *surmise* less than either: any circumstance, however trivial, may give rise to *conjecture*; some reasons are requisite to produce a *supposition*; a particular state of feeling or train of thinking may of itself create a *surmise*: we speak of an idle *conjecture*, a false *supposition*, and a fanciful *surmise*.

Sur-reptitious, *surrupio*, (*rapio*, I seize or steal,) I steal or take away privily. *Surreptitious* or *Subreptitious*, a term applied to a letter, or licence, fraudulently obtained of a superior, by concealing some truth, which had it been known would have prevented the grant.

Sur-rogate, from *surrogo*, or *subrogo*, (*rogo*, I demand,) I demand for one that is over me, I put in the place of another; is used to signify a deputy of an ecclesiastical judge, one who grants licences for marriages and probates for wills.

Sus-ceptibility, from *suscipio*, (see **CAPIO**, p. 5,) I take from under; designates that property of the mind or body which consists in being ready to *take* an affection from external objects; hence we speak of a person's *susceptibility* to take cold, or to be affected with grief, joy, or any other passion.

Su-spect, from *suspicio*, I look up [that is, "being under," I look up.] *Suspect* at present means "to imagine with a degree of fear and jealousy what is not known; also, to hold uncertain."—*Johnson*. "Nothing makes a man *suspect* much, more than to know little; and therefore men should remedy *suspicion* by procuring to know more." *Bacon*.

Sus-pend, *suspendo*, (see **PENDO**, p. 27,) I make to hang by any thing, I cause to stop for a time, or hinder from proceeding. — *Suspense*, the act of withholding the judgment.

Doubt (which arises for the want of evidence) interrupts our progress in the attainment of truth; *suspense* (which arises from the want of certainty) impedes us in the attainment of our objects: the former is connected principally with the understanding, the latter acts altogether upon the hopes. — *Suspension*, in rhetoric, is a keeping the hearer attentive and doubtful, in expectation of what the speaker will conclude with. — *Suspension*, in mechanics. Points of *suspension* in a balance are those points in the axis or beam to which the weights are applied, or from which they are suspended. *Suspension of arms*, in war, is a short truce that the parties agree on for the burial of the dead, the waiting for succours, or for other purposes.

Sus-tain, from *sustineo*, (see **TENEO**, p. 39,) I hold up; is used in its primitive sense; and, in a moral sense.

we speak of *sustaining* a load, and of *sustaining* a loss or an injury. — *Maintenance* and *support* are granted, but *sustenance* is that which is received; the former comprehends the means of obtaining food, the *sustenance* comprehends that which *sustains* the body by supplying it with food.

SUPER.—“ Opposite to **SUB** is the Latin **SUPER**, *above* and *upon*. When applied to *place*, it is more exalted or higher in the same direction; when to quantity it is greater than something else, or *above* that of which we are speaking. Like *sub*, it implies *contiguity*. It is *up-on*, that is, *on* the upper side; and as *subter* implies distance, so, when the Latins supposed a place to intervene they generally employed *supra*. This, however, was not universally attended to, because such accuracy of distinction was seldom necessary.

“ The English *upon* and *above* are respectively equivalent to *super* and *supra*; and these also are often used without discrimination. *Supra* does not appear in composition, but we have many words with the prefix *super*, *Super-abundance* is an *over* abundance; to *super-add* is to add *still more*; and *super-cargo* is one who is placed *over* the cargo and manages the sale.”
Booth.

Super-annuate, (*annus*, a year,) to impair or disqualify by length of years.

Super-cede, (*cedo*, I move,) is to get the upper or superior place; it is applied to things as well as to persons: we speak of one work *superseding* the use of another.

Super-cilious. See *CILIER*, p. 6.

Super-erogation, (*erogo*, I bestow,) bestowing or performing more than duty requires.

Super-ficial, (*facies*, the face or outside figure,) that which is only on the outside or upper part; it is, by implication, the same as *shallow*, which has nothing underneath, being a variation of hollow: a person may be called either *superficial* or *shallow*, to indicate that he has not a profundity of knowledge. — *Surface* is but a variation of *superficies*; the former is a common, and the latter a scientific, term.

Super-fluity, from *superfluo*, (see *FLUO*, p. 14,) I flow over; expresses having more than enough. — *Excess* is applicable to any object, but *superfluity* and *redundancy* are species of excess; the former is applicable to that which is an object of desire, and *redundancy* to matters of expression or feeling.

Super-in-tend, a word of modern formation, from *super*, and *intendo*, (in the sense of, I bend the mind to an object, that is, direct;) signifies to overlook or take care of others, with authority.

Superiority, the quality of being *above*, or greater than another, in any respect.

Super-lative, (see *FERO*, p. 13,) carried to the highest degree.

Super-numerary, (*numerus*, a number,) being above a stated number.

Super scribe, (see *SCRIBO*, p. 33,) to write on the top or on the outside of something.

Super-stition, (see *SRO*, p. 36,) religious fear which *stands over*, as it were, and overwhelms the mind. — *Superstition*. The difference between true religion and *superstition* seems to be this: that the *former* is the

exercise of the understanding and affections, and the regulation of the conduct, founded on *just notions* of God, and the method of averting his displeasure and securing his favour; the latter is the result of fancy and passion, undirected and ungoverned, and originating in the delusive hope of pleasing God by some opinion or practice entirely distinct and *contrary* to those *just notions*. "*Superstition*," says Dr. Hartley, "may be defined a mistaken opinion, concerning the severity and punishments of God, magnifying these in respect to ourselves or others. It may arise from a sense of guilt, from bodily indisposition, or from erroneous reasoning."

Super-structure, (see STRUES, p. 38,) that which is built upon something else.

Super-vene, (see VENIO, p. 41,) to *come* when not expected.

Super-visor, (see VIDEO, p. 41,) one who *looks over* others; it is applied principally to an officer of customs or excise.

T.

TABERNACLE, from *tabernaculum*, (*tabula*, a board,) a little house made of boards. *Tabernacle*, among the Jews, was a kind of moveable chapel, so contrived as to be taken to pieces and put together at pleasure, for the convenience of carrying it from place to place, during the migration of the Israelites in the wilderness for forty years. *Tabernacle* is also used of late for a place of religious worship, appropriated to the use of those that are called Methodists.

Table, from *tabula*, a board or table. Among Christians "the table," or "the Lord's table," signifies the Sacrament of the Lord's Supper. "Knights of the round table," a military order, said to have been instituted by Arthur, the first king of the Britons, in

the year 516. The round table, which gave them their title, was an invention of that prince to avoid disputes about the upper or lower end, and to take away all emulation as to places. Rapin (see page 125, vol. i. 8vo.) observes, though the institution of the "Knights of the round table" has served as the foundation for many fabulous relations, it is not to be deemed altogether chimerical.

"Laws of the twelve tables" were the first set of laws of the Romans; thus called, either because the Romans then wrote with a style (see *STYLE*) on their wooden tables covered with wax; or rather, because they were engraved on tables, or plates of copper, to be exposed to public view. *Table* is also used for an index or repertory, put at the beginning or end of a book, to direct the reader to any passage he may have occasion for; thus we say "table of contents," "tables of authors quoted." Tables of the Bible are called Concordances. "The table of Pythagoras" is that table of figures which is commonly called "the multiplication table."

Tacit, from *tacitus*, silent; implied, though not expressed by words. "As there are formal and written leagues respective to certain enemies, so is there a natural and *tacit* confederation amongst all men against the common enemy of human society—pirates." *Bacon*. — *Tacitly*, silently, without oral expression. "While they are exposing another's weakness they are *tacitly* aiming at their own commendations." *Addison*. — *Taciturnity*, habitual silence.

Talent, from *talentum*, a sum of money, of different value in different places. It derives its figurative signification of a gift, possession, or power, from the use our Saviour has made of it in several parables. See *Matt.* xxv. 15. — *Genius* is that which is peculiarly born within us. We consider *genius* as it respects the operation of the imagination, and *talent* as it respects the exercise or acquirements of the mind. *Genius* qualifies a person for the most exalted efforts

of the human mind ; *talent* qualifies a person for the active employments of life.

Tantalize, to torment by the show of pleasure which cannot be reached. The ancient poets feign that TANTALUS was condemned to the infernal regions, and there tormented with perpetual hunger and thirst in the midst of plenty of both meat and drink. Horace seems to consider Tantalus simply as an emblem of the covetous.

“ Burning with thirst, when Tantalus would quaff

“ The flying waters — wherefore do you laugh ?

“ Change but the name, of thee the tale is told,

“ With open mouth when dozing o’er your gold.”

Book I. Sat. i. v. 71. translated by Francis.

Tantamount, *adj.* from *tantus*, so much ; is applied to that which is equivalent, or amounting to, *as much as* something else compared to it.

Te Deum. A kind of hymn or song of thanksgiving used in the church, beginning with the words *Te Deum laudamus*, “ We praise thee, O God.”

Temper, from *tempero*, I mix ; so that one part qualifies the other.

- “ I shall *temper* so

“ Justice with mercy, as may illustrate most

“ Them fully satisfied, and thee appease.”

*Milton’s Paradise Lost, Book x. line 77.**

“ Woman ! nature made thee

“ To *temper* man : we had been brutes without you.”

Olway.

* “ Compare the fine sentiment in Shakspeare’s Merchant of Venice. A. iv. S. 1.” *See Todd’s Edit. of Milton.*

Portia. “ The quality of *mercy* is not strained

* * * *

“ ———earthly power doth then show *likest* God’s

“ When *mercy* seasons justice.”

Temper, temperament, temperature, and temperance are derived from *tempero*. *Temper* signifies the thing mixed or modelled.

Temperament and *temperature* are both used to express that state which arises from the *tempering* of opposite or varying qualities; the *temperament* is said of animal bodies, and *temperature* of the atmosphere. *Temperance* implies a well regulated abstinence in all manner of sensual indulgence. *Temperament* is a name given to certain physical and moral differences that present themselves in man, and which are supposed to depend on the different proportions and connection between the parts of the animal frame and the different degrees of energy possessed by the different organs. Every individual is said to possess a different modification of being by which his own *temperament* is distinguished from that of every other person, although in most points it will be found to bear a very close resemblance. Thus physicians speak of persons of a sanguine or sanguineous *temperament*, of bilious (called also choleric or melancholic) *temperament*, the nervous *temperament*, and lastly, of the phlegmatic *temperament*.

Temperature at present denotes, in general, the degree of free caloric, (or heat, in common language,) which a body appears to possess when compared with other bodies. "Providence has *tempered* the seasons so as to mix something that is pleasant in them all." *Crabb*. — "The man who lives under an habitual sense of the Divine presence keeps up a perpetual cheerfulness of *temper*." *Addison*. — "I have always more need of a laugh than a cry, being somewhat disposed to melancholy by my *temperament*." *Couper*. — "O happy England, where there is such a rare *temperature* of heat and cold." *Howel*. — "We may be abstinent without being sober, sober without being abstemious, and all together without being *temperate*. An abstinent man neither eats nor drinks so much as he can enjoy; a sober man may drink much without

being affected. An abstemious man drinks nothing strong; a *temperate* man enjoys all in due proportion." *Crabb*.

Temple, from *templum*, a building erected in honour of some deity in which the people met to pay religious worship to the same. The ancient Romans gave the name *templum* to that part of the heavens which was marked out for the observation of the flight of birds, and afterwards to a place set apart for and consecrated by the augurs. The Romans had several kinds of *temples*; and those in which the exercise of religion was regularly performed were called, by way of eminence, *templa*, (*temples*.) Those which were not consecrated were called *ædes*, whence is formed our word *edifice*. Some other edifices, consecrated to particular mysteries of religion, they called *fana*; hence the English words *fanatic* and *profane*.

Tense. The affirmations made by verbs are different as to point of time, since we may affirm a thing *is*, or *was*, or *will be*: hence the necessity of a set of inflections, to denote those several times, which inflections are termed *tenses*. "The word *tense* shows that our chief grammarians, in the early period of grammatical study in England, were Frenchmen, for it comes from the Latin word *tempus*, time, through the French; thus, *temps*, *tems*, *tense*."

"Some consider *times* and *tenses*, as in origin and acceptance, synonymous terms: others derive the latter from the Latin *tensus*, applying it to that *extension* or inflexion of the word, by which difference in time is implied, or difference in action denoted; in the same way as *case* is applied to that variation of a noun or pronoun, by which a change in relation is denoted. As *case* is applied to the nominative in which there is neither *fall* nor *obliquity*, so is *tense* applied to the present, in which there is no *terminational extension*." *Grant's Grammar*.

Tergi-versation, from *tergiversor*, (compounded of *tergum*, the back, and *verto*, I turn,) I use evasive answers.

“ Writing is to be preferred before verbal conferences, as being freer from passions and *tergiversations*.”

Term, from *terminus*, the extreme of a thing. *Term*, in law, signifies a boundary or limitation of time, or estate. In this sense we say, a lease for a “ *term* of life,” for a “ *term* of years.” *Terms* are also used for the several times or seasons of the year, in which the courts of judicature are open to all who think fit to complain of wrong, or seek their rights by a due course of law. *Term*, in Grammar, denotes some word or expression in language. The word is borrowed, metaphorically, by the grammarians, from the measures of land; as a field is defined and distinguished by its *termini*, or limits, so is a thing or matter spoken of by a word or term by which it is denoted.

Term is a word which, besides the literal and popular meaning which it has, or may have, in common language, bears a farther and peculiar meaning in some art or science. *Terms* of art are what we otherwise call technical words. “ In painting, the greatest beauties cannot always be expressed for want of *terms*.” *Dryden*.

Ternary, from *ternarius*, belonging to the number three.

Ternary number, in antiquity, was esteemed a symbol of perfection, and held in great estimation among the ancient mythologists. Whence Virgil, (*Eclogue*, viii. 75.)*

————— “ For *three*

“ Is a dear number to dread Hecate.”

Warton's Translation.

The Pythagoreans ascribed “ the *ternary* number ”

* “ King James the First was a great believer of the power of magic, and wrote a book on the subject, entitled ‘ *Dæmonologia*.’ Shakspeare seems to have chosen the subject of his *Macbeth* to please the taste of that prince.” *Warton*.

to the Supreme God, as being the beginning, middle, and end of all things. All the heathen gods had a *three-fold* power attributed to them; as the *three-forked* thunderbolt of Jupiter, the *trident* (or *three-toothed* spear) of Neptune, the *three-headed* dog of Pluto. Again, the *Parcæ* (or Destinies) were three; the Furies three; the Muses were anciently three, and afterwards three times three; the Graces were three, &c. This number was likewise used in most religious ceremonies. Whence Virgil, (*Æneid* xi. 188.)

“ The foot *thrice* compass the high-blazing pyres;

“ *Thrice* move the horse, in circles, round the fires.”

Pitt's Translation.

Terraqueous, from *terra*, the earth, and *aqua*, water.

An epithet given to our globe or earth, considered as consisting of land and water, which together constitute one mass.

Terrier, from *terra*, the earth. A book or register in which the lands, either of a private person or of a town, college, church, &c. are described. *Terrier* is also the name given to a dog that follows its game under ground.

Terrestrial, relating to the earth: thus we say “ the *terrestrial* globe.” — *Territory*, the extent or compass of land within the bounds, or belonging to the jurisdiction, of any state, city, or other division.

Terror, from *terreo*, I produce fear.

Terse, from *tersus*, clean; figuratively, elegance without pompousness, thus, “ his style or manner of writing is *terse*.”

Tessellated pavement, a rich pavement of mosaic * work,

* Mosaic or musaic work, (from the Latin word *museum*,) an assemblage of small pieces of glass, marble, shells, precious stones, or woods of various colours, cut square and cemented on a ground of *stucco*, imitating the colours of painting. [*Stucco* is an Italian word, and signifies a kind of plaster for walls.]

made of curious small square pieces of marble, bricks, or tiles, called *tessellæ*. *Tessellated* pavements were much in use formerly, particularly in the tents of the Roman generals.

Testimony. See **TESTES**, p. 39.

Text, from *textus*, (*texo*, I weave,) literally, that to which something is to be woven; figuratively, that on which a comment is to be written. *Text* is particularly used for a certain passage of scripture, chosen by a preacher to be the subject of his sermon. It is said that, anciently, the lawyers began all their pleadings with like *texts* of scripture.

Texture properly denotes the arrangement and cohesion of several slender bodies or threads interwoven or entangled among each other: as the webs of spiders, or in cloths, stuffs. It is also used in speaking of any union or cohesion of the constituent particles of a concrete body; in this sense we say, "a close *texture*," "a lax *texture*," "a porous *texture*."

Torment, *tormentum*, and **torture**, *tortura*, are from *torqueo*, I twist; and express the agony which arises from a violent twisting of any part; but the latter expresses much greater violence and consequent pain than the former. *Torture* is the excess of *torment*.

Torrent and **torrid**, are derived from *torreo*, which is translated by Ainsworth — 1. to toast, roast, broil, or bake; 2. to parch or scorch; 3. to boil; 4. to dry; 5. to pinch or nip with cold. May we not suppose from this that *torreo* meant to do something completely or hastily? Thus, "to eat hastily, or to cool hastily or exceedingly; to dry suddenly, or to moisten suddenly;" for *torrent* means a violent and rapid stream, and the adjective, *torrid*, is applied to "that which is exceedingly hot;" hence we say, "the *torrid* zone." [The ancients imagined the torrid zone was uninhabitable on account of the excessive heat.]

Tract. (See **TRAHO**, p. 40.) Any kind of extended surface; hence it denotes an extent of ground, and a

written discourse upon any subject. In this last sense *tractate* is used instead of *tract*. Milton entitled some remarks on education "a *Tractate* on Education."

TRANS. "In the preposition **TRANS**, the Latins attended only to the circumstance of passing *away* from one place or state to another. Though this passage might have been *across* a river, or *over* a mountain, yet there was no necessary allusion to the medium through which it was directed, as is included in the word *per*. It is therefore Englished by *over*, *beyond*, *on the other side*, &c. *Transmarine*, is over the sea; to *transplant*, is to move a plant from one place to another; and to *transpose*, to put away to another or opposite place.

"In many compounds *trans* is equivalent to *per*, through, because the body through which the other moves is brought into view. *Translucent* and *transparent* are the *qualities* of allowing the *light* to pass through. In composition, before some consonants, it is contracted into *tra*, as *tradition*. When *trans* is applied to words where removal refers to appearance, and not to distance, it induces the idea of change. Thus to *transform* is to change the form, and *trans-figuration* is the change of figure." *Boeth.*

Tra-dition, *tra*, for *trans*, and *itio*, (see *Eo*, p. 11,) a moving. [The letter *d* is inserted merely for euphony.]

The act or practice of delivering accounts from mouth to mouth, without written memorials; or communications transmitted from the foregoing to the succeeding age.

Tra-duce, from *traduco*, (see *Duco*, p. 10,) I lead from one place to another; is used in a moral sense, to represent as blameable: we speak of *traducing* a man's character.

Traitor, a contraction of *traditor*, (from *trado*, I deliver, I betray,) a name given in the first ages of the church to such Christians as in times of persecutions, to avoid death and martyrdom, delivered up the sacred writings to their persecutors. The church detesting such conduct made very severe laws against such persons. We now apply the term to one who betrays his king and country.

Trans-act, *transago*, (see *Ago*, p. 2,) I lead or carry forward, I bring to an end.

Negotiation expresses rather the act of deliberating than the thing deliberated; *treaty* includes the ideas of the terms proposed, and the arrangement of these terms; *transaction* expresses the idea of something done.

To *treat*, as well as *transact*, is said of domestic and private concerns: we *treat* with a person about the purchase of a house, and *transact* our business with him by making good the purchase, and paying down the money.

Proceeding is said of every event which goes forward through the agency of men; *transaction* only comprehends those matters which have been deliberately brought to a conclusion.

Trance, or **Transe**, from *transitus*, a passing over from one place to another. *Trance* is defined by Johnson "a state in which the soul is rapt into visions of future or distant things; a temporary absence of the soul from the body." See *Paradise Lost*, Book viii,

line 462. See also *Genesis* xi. 21. "The word that we translate a *deep sleep*, the Greek interpreters render by *ecstasy* or *trance*, in which the person is withdrawn, as it were, from himself, and still sees things, though his senses are all locked up." See *Todd's Edition of Milton's Works*.

Tran-scend, from *transcendo*, (see *SCANDO*, p. 33,) I climb beyond others; is only used figuratively, "the genius of Homer *transcends* that of almost every other poet." — *Transcendant* signifies supremely *excellent*. See *Paradise Lost*, Book i. line 86.

Tran-scribe, *transcribo*, (see *SCRIBO*, p. 33,) I write over from something else. To *copy* respects matter, to *transcribe* respects simply the act of writing: what is *copied* must be taken immediately from the original, what is *transcribed* may be taken from the copy: things are *copied* for the sake of obtaining the contents; they are often *transcribed* for the sake of clearness and fair writing.

Trans-fer, *transfero*, (see *FERO*, p. 13,) I carry or bring from one to another.

Trans-figure, from *transfiguro*, I change from one figure to another; is used particularly in reference to our Saviour's transfiguration.

Transform and *metamorphose* signify to put into another form, and are applied only to that which has a corporeal form. — *Transfiguration*, among divines, that miraculous change wrought by Jesus Christ, in the presence of St. Peter, St. James, and St. John, when he appeared in his glory. See *Matt.* xviii.

Trans-fuse, from *transfundo*, (see *FUNDO*, p. 15,) I pour from one vessel into another; is only used figuratively: we speak of the beauties of an author being *transfused* from one language into another.

Trans-gress, from *transgredior*, (see *GRADUS*, p. 16,) I pass over; is only used in a moral sense, to signify the act of going farther than we ought. When the passions are not kept under controul they cause men to commit various *transgressions*.

Trespass, which signifies a passing beyond, being a change of *trans* and *pass*, is a species of offence which peculiarly applies to the lands of individuals.

Trans-lucid, (*lucidus*, bright,) giving a passage to the light.

Trans-marine, (*mare*, the sea,) lying on the other side of the sea. We speak of *transmarine* voyages, *transmarine* plants.

Trans-ient, transitory, *transeo*, (see *Eo*, p. 11,) I go over or beyond. *Temporary* characterizes that which is intended to last only for a time; *transient* characterizes what in its nature exists only for the moment, a glance is *transient*; *transitory* characterizes every thing in the world which is formed to exist for a time and then to pass away, thus our pleasures and our pains, and our very being, are denominated *transitory*.

Transit, in astronomy, signifies the passage of any heavenly body over the meridian, or over another: when the smaller body is behind the larger, it is said to suffer an *occultation*. (*occulto*, I hide,) but when it passes before, it is said to *transit* the other. Thus a star behind the moon suffers an *occultation*, but a planet passing over the sun's disc is said to *transit* him. Mercury and Venus, in their *transits* over the sun, appear like dark specks.

Transitive, in grammar, an epithet given to such verbs as signify an action which passes from the agent that does it, to or upon an object that receives it, as William *strikes* John. Under the head of verbs *transitive* are included what we usually call verbs active and passive: other verbs whose actions do not pass out of themselves are called neuters, and by some grammarians *intransitive*. The Latin word *esse*, the French *être*, and the English *to be*, are verbs purely neuter, or, *intransitive*; or as some grammarians call them, *verbs substantive*, since they signify the mere existence of the thing.

Trans-late, from the same origin as **TRANSFER**; is used to denote the removal of a bishop from one see to another; and the act of turning what is written in one language into another.

Trans-migration, *transmigro*, I wander from one place to another. — *Transmigration* is particularly used for the passage of the soul out of one body into another; the same with what we otherwise call metempsychosis. It is said that the Siamese, from a belief of the *transmigration* of souls into other bodies, forbear killing any beasts; lest, by that means, they should dispossess the souls of their deceased relations.

Trans-mission, *transmit*, *transmitto*, (see **MITTO**, p. 23,) I send over.

Trans-mutation, *transmuto*, (see **MUTO**, p. 25,) I change into another substance. — *Transmutation*, in alchymy, denotes the act of changing imperfect metals into gold or silver. This is called the “grand operation.” The word **ALCHYMY** is explained in “*The Student’s Manual*,” see the advertisements at the beginning.

Trans-parent, *transpareo*, (*pareo*, I appear,) I appear through.

Tran-spire, from *transpiro*, (see **SPIRO**, p. 38,) I breathe through; is used like *perspire*, to denote the action of emitting by insensible vapour. *Transpire* also signifies to escape from secrecy to notice, thus we speak of circumstances having *transpired*.

Trans-port, *transporto*, (see **PORTO**, p. 30,) I carry from one place to another. — *Transportation*, in law, the banishing or sending away a criminal into another country. It is said that exile was first introduced as a punishment in the 39th year of Queen Elizabeth. — *Convey* expresses simply the mode of removing; *transport* annexes to this the idea of the place and the distance: merchants get the goods *conveyed* into their warehouses which they have had *transported* from distant countries. *Transport* is also used in reference to the feelings: we speak of *transports* of joy, and *transports* of rage.

“ When all thy mercies, O my God !
 My rising soul surveys ;
Transported with the view, I’m lost
 In wonder, love, and praise.”

Addison.

Trans-pose, *transpono*, (see **PONO**, p. 29,) I put one thing in the place of another. — *Transposition*, in grammar, consists in displacing the words of a discourse, or changing their natural order of construction to please the ear, by rendering the contexture more easy, smooth, and harmonious. The construction of the ancient languages, being much more artificial than that of the modern ones, allowed of much greater and more frequent *transpositions*. The English, French, &c. scarcely ever allow of them but in oratory and poetry, in which cases they serve to give force and energy to the discourse. See *the commencement of Milton’s Paradise Lost*.

Tribe, from *tribus*, a distinct body of people, as divided by family or fortune, or any other characteristic. The Roman people were at first only divided into three tribes; and from the number three, *tres*, the word *tribus* took its rise. This division was accommodated by Romulus to the several nations he had united; the first consisted of the Albans, the second of the Sabines, and the third of a mixture of fugitives who came to seek an asylum at Rome.

Tribunal, the seat of a judge. The word takes its origin from a seat raised from the ground, on which the *tribune* of the Roman people was placed to administer justice. [The appellation, *tribune*, was given to certain magistrates who were at first chosen out of the *tribunes of the army*. The *tribunes* of the soldiers were officers who commanded a division of a legion: they were so called, because, at first, they were only three in number in each legion, when the legion consisted of three thousand men. In proportion as the legion was increased, the number of *tribunes* was

likewise increased. Thus they retained the name, though the reason why it was given no longer existed.]

Tribute originally meant the money paid by each *tribe* to defray the public expenses, and afterwards extended to signify a sum of money which one prince or state was obliged to pay to another, as a token of dependence, or in virtue of a treaty, and as a purchase of peace. The Romans made all nations they subdued pay them *tribute*. Mahomet laid it down as a fundamental article of his law, that all the world should pay him *tribute*.

Trivial, from *trivium*, (*tres*, three, *via*, road,) a place where three roads meet; hence *trivialis* was applied to that which was common, worthless, such as might be picked up in the high-way.

Tuition, from *tuitio*, (*tueor*, I defend,) the care of a guardian or tutor. — *Tutelary* (*tutelaris*,) belonging to guardianship. It is an ancient opinion, that there are *tutelary* angels of kingdoms and cities, and even of particular persons, called guardian angels. Hence we say, St. George is the *tutelary* Saint of England, St. Andrew of Scotland, St. Patrick of Ireland, St. David of Wales, St. Denis of France, St. James of Spain, &c. &c.

Tutor, in the civil law, is one chosen to look to the person and estate of children left by their fathers and mothers in their minority. *Tutor* is also applied to one who has the care of another's learning and morals.

V.

VACUITY, state of emptiness, from *vacuum*, a space devoid of all matter. Whether there be such a thing as an absolute *vacuum*, or whether the universe be completely full, is a question that has been controverted by philosophers of all ages. *Vacuum* is used to express that approach to a real *vacuum*, which we

arrive at by means of an air-pump. Thus, any thing put into a receiver so exhausted, is said to be in *vacuo*. *Vade-mecum*, from *vade*, go, and *mecum*, with me; a term given to a book intended to be in constant use.

Valve, from *valvæ*, folding doors, is a kind of lid, or cover, of a tube or vessel, so contrived as to open one way; but which, the more forcibly it is pressed the other way, the closer it shuts the aperture; so that it either admits the entrance of a fluid into a tube or vessel, and prevents its return, or it admits it to escape, and prevents its re-entrance.

Ubiquity, from *ubique*, every where, an attribute of the Godhead whereby he is always present to all things.

Vehicle, from *vehiculum*, (*veho*, I carry,) that in which any thing is carried. The word is used both in a literal sense; thus a gig is a light *vehicle* with two wheels, drawn by one horse:—and in a figurative sense; the Author of this little book earnestly hopes it will prove the *vehicle* of useful and agreeable information to many young minds.

Venal, or *venous*, from *vena*, a vein. Something that bears relation to a vein, as “venous blood.”

Venal, formed from *renalis*, “saleable,” is also used for something bought with money, or procured by a bribe. Thus we say “a *venal* bard,” “a *venal* writer.” In Turkey, even justice is *venal*, and must be bought of the bashaws.

Ven-eration, from *venia*, pardon, leave or license, favor, and *oro*, (see p. 26.) To *venerate* is to hold in very high esteem for superior qualities. “It seems to me remarkable, that death increases our *veneration* for the good, and extenuates our hatred of the bad.” *Johnson*.

Venial, from *venialis*, pardonable. *Venial*, a term applied to a slight fault, and such as easily obtains pardon.

Vent, from *ventus*, the wind. *Vent* originally meant an aperture made in any thing to facilitate the passage of air, and was afterwards applied to designate any passage. “Without the *vent* of words.” See *Parad*.

Lost, xii. 374. "To *vent* more lies." *Parad. Reg.* i. 433, also *Book* iv. 445. — *Ventilator*, an instrument contrived to supply close places with fresh air.

Ventri-loquist, compounded of *venter*, stomach, and *loquor*, I speak. A term applied to persons who possess the power of speaking in such a manner as that the sound seems to issue from the stomach. Some faint traces of this art or faculty of *ventriloquism* are to be found in the writings of the ancients; and it is supposed by some writers that the responses of many of the ancient oracles were actually delivered by persons possessing this faculty, so very capable of being applied to the purposes of priestcraft and delusion. The voice produced by a *ventriloquist* does not (as the etymology of the word imports) proceed from the stomach, but is formed in the upper part of the mouth and throat.

Verb, is a word which distinctly marks the connection which we wish to give to our ideas, or what we mean to say of any thing: hence it was, by way of eminence, termed by the Latins, *verbum*, that is, the word: and, under some one or other of its forms, it is necessary for the developement of the different purposes of speech; without it, either expressed or understood, we can neither affirm nor deny; we can neither ask for information, nor communicate our desires. — *Verbal*, something relating to *verbs* or to words spoken. A *verbal* contract, is that made merely by word of mouth, in opposition to that made in writing. *Verbal* nouns are those formed from *verbs*.

Ver-dict, from *vere dictum*, to speak that which is true, or *veritatis dictum*, the dictate of truth; is the answer of the jury given to the court concerning the matter of fact, in any cause committed by the court to their trial and examinations.

Verger, from *virga*, a wand; an ecclesiastical officer, who carries a mace, or wand, before his superior.

Vernacular, from *vernaculus*, that belongeth to the

country where one liveth : thus we say, “ *vernacular language*.”

Verse, from *versus*, a line or part of a discourse, consisting of a certain number of long and short syllables, which run with an agreeable cadence ; the like being also reiterated in the course of the piece. This repetition is necessary to distinguish the notion of *verse*, from that of *prose* ; for in *prose*, as well as *verse*, each period and member are parts of discourse, consisting of a certain number of long and short syllables ; only *prose* is continually diversifying its measures and cadences, and *verse* regularly repeats them. This repetition of the poets appears even in the manner of writing ; for one *verse* being finished, they return to the beginning of another line to write the *verse* following : and it is to this return that *verse* owes its name ; *versus* coming from *vertere*, to turn or return. Accordingly we find the same word used to signify any thing that is placed in a certain regular order. Cicero uses *versus* for a line in *prose* ; Virgil for a row of trees, and even of oars in a galley. But as the regularity of *verse* carries with it more charms, and requires a greater degree of exactness, the word has, in time, become appropriated to poetry.

Verse is also used for a part of a chapter, section, or paragraph. — *Versification*, (see *FACIO*, p. 11,) is the art or manner of making *verse*. *Versification* is applied to what the poet does more by labour, art, and rule, than by invention and genius.

Version, from *versio*, the act of turning. A translation of some book or writing out of one language into another.

Vestige, from *vestigium*, a footstep. The term is frequently used to signify the traces or footsteps any thing has left behind it. The word is particularly applied to the marks remaining of something antique that is gone to ruin by time.

Vestment, from *vestimentum*, a part of dress. — *Vestry*, a room adjoining the church, where the priest's *vestments*

and the sacred utensils are kept, and parochial assemblies are held. Hence the term *vestry* is applied to the parochial assembly itself.

Veteran, from *veteranus*, (*vetus*, old,) one that hath served long in a place. The term is more particularly applied to soldiers who have served a long time.

Vicar, from *vicarius*, one who is appointed as a deputy to another to perform his functions in his absence, and under his authority.

Vice, a corruption of *vitium*, a fault. *Vice* is generally used to denote an habitual fault, not a single enormity.

“ *Vice* is a monster of so frightful mien,
 “ As, to be hated, needs but to be seen ;
 “ Yet seen too oft, familiar with her face,
 “ We first endure, then pity, then embrace.”

Pope.

Vice, from *vice*, “in the place,” is used in the composition of several words to denote the relation of something that comes instead, or in the place, of another, as *Vice-Admiral*, *Vice-Chancellor*, &c. — *Vice versâ*, a Latin phrase meaning, literally, “the place being changed ;” is frequently used in English, in such phrases as “Parents should love their children, and *vice versâ*,” (that is, children should love their parents).

Victim, **victor**, **victory**, from *vinco*, I conquer. — *Victim*, from *victima*, a beast killed in sacrifice on account of *victory*. — *Victor*, the one who conquers.

Videlicet, a Latin word used to express, “namely,” or “that is to say.” It is usually written, *viz.* The letter *z* is substituted for a character formerly employed by printers to mark the contraction of a word.

Villain, from *villa*, a farm-house ; formerly meant a farmer who had a house and lands for which he was

bound to serve his lord. It is now used only in a bad sense.

Vir-ago, from *vir*, a man, and *ago*, I act; is a woman who *acts* the part of a man, usually applied to one who acts violently.

Virtue, from *virtus*, a term used in various significations.

In the first place it signifies goodness, whether of body or mind; but most properly and usually valour, for *valour* was reckoned among the ancients as the greatest virtue: hence it came to signify *power*; thus we say, "the *virtues* of plants." These *virtues* are understood to be certain qualities appropriated and inherent in their constitution, by which they are rendered effectual in the cure of disease; "and Jesus immediately knew that *virtue* had gone out of him." See *Mark* v. 30. See also *Luke* vi. 19. and viii. 46. [The word *virtue*, in the Greek translation of the above passages, is rendered by *δυναμις*, (*dunamis*), which signifies power.]

From this sense of the term *virtue*, have arisen the adjective *virtual*, and adverb *virtually*. — *Virtual*, says Johnson, means "having the *efficacy* without the sensible or material part." Thus we may say, brandy or pepper are *virtually* or potentially hot, not that they are *actually* hot as boiling water, but they produce the sensation of heat. *Virtue* in its more restrained sense is used to signify a habit or principle of doing well.

"If there's a power above us,

"And that there is, all nature cries aloud

"Through all her works; he must delight in *virtue*."

Addison.

Moralists usually distinguish four principal, or, as they are commonly called, *cardinal virtues*, namely, Prudence, Justice, Fortitude, and Temperance.

Visible, vision, from *video*, I see. *Vision*, among divines, is used for an appearance which God occasionally

sent to his prophets and saints. Such were the *visions* of Ezekiel, Amos, &c. the *vision* of St. Paul, &c. — *Visionary* is applied to one whose imagination is disturbed.

Vital, from *vita*, life. Something that ministers principally to the maintaining of life. Thus the heart, lungs, and brain are called *vital parts*.

Vocabulary, from *vocabulum*, a word ; denotes the collection of the words of a language, with their significations.

Vocal, from *vocis*, the genitive case of *vox*, the voice ; relates to the voice or speech. Thus, *vocal prayer* is that which is spoken out or delivered in words, in contradistinction to mental prayer. — *Vocal music*, is music set to words, in contradistinction to *instrumental* music composed only for instruments.

Vocation, from *vocatus*, the participial of *voco*, I use the voice, that is, I call. *Vocation*, among divines, signifies the grace or favour which God does any one in *calling* him out of the way of death, and putting him into the way of salvation. In this sense we say, “the *vocation* of the Jews,” “the *vocation* of the Gentiles.” *Vocation* is also used for a destination to any state or profession. — *Vocative*, in grammar, is used to denote that case of nouns employed in calling or speaking to.

Volatile, from *volo*, I fly. *Volatile* is used to denote bodies, the elements or component parts of which are easily separated from each other and dispersed into air. Those bodies which by heat suffer no diminution of their weight, are said to be *fixed* ; whilst those which do lose a portion of their weight, are said to be *volatile*. The term is also applied to mutability of mind and liveliness of disposition. “Active spirits, who are ever skinning over the surface of things with a *volatile* temper, will fix nothing in their mind.” *Watts*.

Volition, from *volo*, I am willing. The act of willing, the power of choice exerted. — *Voluntary* is applied

to an act done according to the dictates of one's own will. It is also applied to a piece of music played, at will, without any settled rule.

Volubility, from *volubilitas*, (*volvo*, I turn or roll,) the act of turning. "*Volubility*, or aptness to roll, is the property of a bowl, and is derived from its roundness." *Watts*. — The term is applied to activity of tongue, and fluency of speech. "He expressed himself with great *volubility* of words." *Clarendon*. — "He possesses great *volubility* of tongue." *Addison*.

Voluble is applied to that which is formed so as to roll easily, or so as to be easily put into motion. *Addison*, with that humour which is indefinable, and which is peculiarly characteristic of his own writings, says, "a friend promised to dissect a tongue and examine whether there may not be in it certain juices which render it so wonderfully *voluble* and flippant." *

Volume, from *volumen*, something rolled upon itself. The term is variously applied ; to the folds of a snake,

"So glides some trodden serpent on the grass,
"And long behind his wounded *volume* trails ;"
Dryden.

to a wave of water,

———— "Thames's fruitful tides,
"Slow through the vale in silver *volumes* play."
Fenton.

"Within the *volume* of which time." *Shakspeare*. —
"Volumes of air." *Cheyne*. — "Volumes of smoke."
— "Volume of voice." — *Volume*, in matters of lite-

* "*Flippant*, nimble, moveable, pert, petulant. It is a word of no great authority, probably derived from *flip flap*. It is used only in the act of speech." *Johnson*.

ature, signifies a book or writing of a fit size to be bound by itself. The word has its rise from the ancient manner of making up books, which consisted in pasting several sheets together, end to end, and rolling them upon a staff.

Vortex, or vertex, from *verto*, I turn. A whirlwind, or a rapid movement of the air in circles. It is also used for a whirlpool, or body of water which runs rapidly round, forming a sort of cavity in the middle.

Urbanity, from *urbanitas*, (*urbs*, a city,) politeness of manners.

Usufruct, from *ususfructus*, (*usus*, use, and *fructus*, participle of *fruor*, I enjoy, or I take the profit of,) the use or profit of that which belongs to another person. "The parsons of parishes are not in law accounted proprietors; but only usufructuaries." *Ayliffe*.

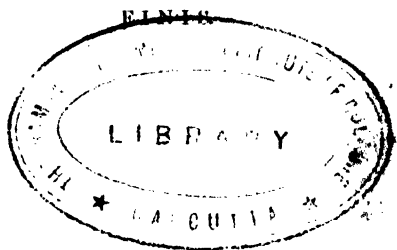
Usury, from *usura*, money given for the use of money lent. *Usurer* is commonly used for one that takes very great interest for the money he lends. "If thou lend money to any that is poor, thou shalt not be to him as an *usurer*." *Exodus* xxii. 25.

Usurpation, an injurious using of that which belongs to another.—*Usurper*, one who seizes that to which he has no right. It is generally used of one who excludes the right heir from the throne. "*Usurpare*," says Dr. Crombie, "which has been transferred into our language to denote, 'to claim,' or, 'to use unlawfully,' signified among the Romans, simply 'to use or exercise,' either by word or deed. Sometimes we find it used in the same sense with the English verb 'to *usurp*.' [Here the Doctor cites a phrase from Suetonius.] In this sense, however, we recollect no example of it, either in Cicero, Livy, Sallust, or Cæsar. When the Roman language began to decline, this usage gradually obtained; and in later ages was very generally adopted."

Vulgar, from *vulgaris*, belonging to the common people.
—*Vulgate*, a term applied to a very ancient Latin

translation of the Bible. It was the common, or *vulgar* version before St. Jerome made a new one from the Hebrew original.

Vulnerable, from *vulnerabilis*, (*vulnus*, a wound,) liable to be wounded.



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